

பேராசிரியர்
 திருமணம் செவ்வக் கேசவராய முதலியார்
 பயன்படுத்திய இந்நூல்
 அவர்கள்தம் பேரன் திருவாளர்
 தி நம்பிராசன் அவர்களால்
 மறைமலையடிகள் நூல்நிலையத்திற்கு
 அன்பளிப்பாக
 வழங்கப்பெற்றது.

அன்பளிப்பு

. On Virtue

chap I

கடவுளின் புகழ். The praise of God. ...

The literal meaning of the title of this Chapter is preserved in the
 translation. According to established rule all Tamil compositions ought
 with few exceptions, all do commence by an invocation of the
 deity, varying according to the rank of the writer. Tiruvalluvar has
 devoted the whole of this Chapter to this subject.

அக

அகநானூறு நான்காம் திருமுறை
அ. 2. அகநானூறு நான்காம் திருமுறை.

As ranked in every alphabet the first...
The selfsame vowel stands, so in all worlds,
The eternal God is chief.

Actually the A is the first letter, &c. the first of our vowels, when
pronounced short, is here intended, which is actually the first letter
in all alphabets and the meaning of the distich, therefore, is, that
as this letter, however varying in form, is the first in all alphabets,
as the same Deity, however varying in his energies and attributes,
governs all nature. By translating the word அகநானூறு (letter) instead
of 'alphabet'; the sense of this couplet would be — As the vowel
A stands first among the letters (of the Tamil Alphabet) so the
eternal God stands first in the
world — and this in fact, is the

meaning given to it in the Latin commentary. The foregoing
version, however, agrees with the reading of Parimelozhi,
who commenting on it says — அகநானூறு நான்காம் திருமுறை

It is
not confined to the Tamil

ulph to abet above; seeing it

to be the first, also in the Northern (or Sanskrit) Alphabet he says
all alphabets. It must not be objected to this that all the world
is in the singular number, as this word like many similar terms in
Tamil, has frequently a plural and general signification, as in
the 8th couplet of chap. 3, where it means the inhabitants both of
heaven and earth. Here, moreover, generally may more especially
be attributed to it, the adjective all being so placed in the
sentence as to qualify both all gods both and all worlds; thus
affording two readings, namely

ॐ नमो भगवते वासुदेवाय

VU

and ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय (The eternal God is the
Chief in all worlds):

instances of such

double application

If a single form are not
uncommon in Tamil.

"So in all worlds" —

The # in this believe not only in a
plurality of worlds but in
a plurality of systems collected
in

of which the entire
collection constitutes the ~~universe~~
is

The universe; this belief is
thus attached to in of 2 in
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and of the in in in in in in in in in in in

செய்து கொள்ளுக
உயிர் கொள்ளுக
உயிர் கொள்ளுக

Thou art in the heavens,
Thou art above the mountains,
Thou

dwellest in the ocean / Thou revelest in the earth, but among
all these, though everywhere present, thou art everywhere hid /
Thou art among other worlds, among systems beyond the reach of
thought / And thou art, alas, in my soul : wilt thou ever
thus remain concealed without manifesting thy form?

II

உயிர் கொள்ளுக
உயிர் கொள்ளுக
உயிர் கொள்ளுக

What is the fruit that human knowledge gives,
 If at the feet of him, who is pure knowledge,
 One reverence be not paid?

அறப்பால்

ON VIRTUE.

CHAP. I.



கடவுளவாழ்தது The praise of God.

The literal meaning of the title of this Chapter is preserved in the translation. According to established rule all Tamil compositions ought and, with few exceptions, all do commence by an invocation of the Deity, varying according to the sect of the writer. Tiruvalluvar has devoted the whole of this Chapter to this subject.



I.

அ கர்மு கவெவமுததெதலவீரீந்தி

பகவனமுதறறேயுலகு (க)

As ranked in every alphabet the first
 The self-same vowel stands; so in all worlds,
 Th' eternal God is chief.

Literally *As A* is the first letter &c: the first of our vowels, when pronounced short, is here intended, which is actually the first letter in all alphabets and the meaning of the distich, therefore, is, that, as this letter, however varying in form, is the first in all alphabets, so the same Deity, however varying in his

energies and attributes, governs all nature. By translating the word எழுத்து letters instead of "alphabet" the sense of this couplet would be—*As the vowel A stands first among the letters (of the Tamil alphabet) so the eternal God stands first in the world*—and this in fact, is the meaning given to it in the Latin Commentary. The foregoing version, however, agrees with the reading of Parimel-azhager, who commenting on it says—தன் முதலாக எழுத்துகள் அனைத்தும் உடையவன் என்றான் *It is not confined to the Tamil alphabet alone; seeing it to be the first, also, in the Northern*

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(or Sanscrit) Alphabet he says all alphabets. It must not be objected to this that உலகு the world is in the singular number, as this word like many similar terms in Tamil, has frequently a plural and general signification, as in the 3rd Couplet of Chap. 3rd, where it means the inhabitants both of heaven and earth. Here, moreover, generality may more especially be attributed to it, the adjective எல்லாம் all being so placed in the sentence as to qualify both எழுத்து letters and உலகு worlds; thus affording two readings, namely, அகர்முதலெழுத்தெல்லாம் as the letter A is first in all alphabets, and எல்லாம் உடையவன் முதலானேயுலகு the eternal God is chief in all worlds: instances of such double application of a single term are not uncommon in Tamil.

“So in all worlds”—The Hindus believe not only in a plurality of worlds but in a plurality of systems called அண்டம் of which the entire collection constitutes the பிரமாண்டம் the universe; this belief is thus alluded to in the Tiruvāy-mozhi the words of the holy mouth, a translation of the substance of the Védam, according to the Vaishnavas, into Tamil.

விண்மீதிரு பபாயமணிமேனிதபாயகடல்கோவாய
மணமீதுழ வவாயிவற நுனனெய்குமறநக அறைவாய
எண்மீதுய னறபுறவண்டத்தாயெனதாவி
யுண்மீதாடியுருகாட்டா தேயெனப்பரயோ.

Thou art in the heavens, thou art above the mountains, thou dwellest in the ocean,

Thou revolvest in the earth, but among all these, though every where pre-

sent, thou art every where hid ;

*Thou art among other worlds, among systems beyond the reach of thought,
And thou sportest, also, in my soul : wilt thou ever thus remain concealed
without manifesting thy form ?*

This verse involves philosophic ideas of no small importance, and to impress, therefore, the truth of my translation it may be right to analyze the original expressions. That translated "*thou revolvest in the earth,*" which so immediately opposes the Puranic system of geography and astronomy and which is in itself so just, is in the original composed of the words மன *Man* 'the earth, மீது *midu* in, on, above, among, it must here have the first meaning because it takes the second in the first line and the others in the two last, were it otherwise the rhyme would be incorrect, and உழைவாய *uzheivay* the second person singular of the future tense of the verb உழை *uzhelel* to revolve, used according to idiom in a frequentative sense ; the literal meaning, therefore, is

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thou continuest revolving &c. The line

translated "*Thou art among other worlds, among systems beyond the reach of the thought,*" is composed of the following words, என *En* 'thought, மீது *midu* above, இயன்ற *iyanda*, the participle past of the verb இயை *iyel* to become unite, or *collected in companies, புற *pura* other, அனடததாய *an'dattay*, an appellative noun conjugated in the second person, derived

from the Sanscrit word अण्डम्, *an'dam* which literally signifies an egg, or any thing oval, here a sphere, a solar system; அணடத்தான் *an'dattàn* the first form of the appellative, according to the rules of Tamil grammar means either he who presides over, possesses, or inhabits a system of worlds; the whole sentence, therefore, might more literally be translated, *Thou dwellest among other systems of worlds collected in companies beyond the reach of thought.*—The notion of a plurality of worlds, which Fontenelle has in modern times made popular in Europe, seems to have

been known and admitted in India in the earliest ages.

“Th' eternal God”—The compound அஃதெய்வம், thus rendered, bears correctly that signification, but the literal meaning of the first member of it அஃ is *the first, the beginning*; both the terms are of Sanscrit derivation; and the compound, which follows, therefore, the rules of that language, is the only instance of the kind that occurs in this division of the work.

அஃஹம் the letter *A*. the ac. sing. governed by the following verb.—
முதல் a conjugated from of the noun முதல் the beginning, having the
force of the third per. plu. pass. and meaning *they begin by, commence*
with.—எழுத்தெல்லாம் all letters; the nom. governing the preceding
word conjugated as a verb.—எல்லாம் all, this term, as is usually the case,
here follows the word with which it is compounded.—ஆதிபகவன் a San-
srit compound from ஆய the first, the beginning, and உமவாடி Deity, the
final syllable being shortened.—முதற்றே the third per. sing. neu.
terminated by the emphatic எ, from முதல் and governed by the preced-
ing term, which, although in the masc.
takes a verb in the neuter gen-
der as all words signifying *God*
may do.—உலகு the worlds, the universe
the sing. used for the plu. and
the nom. for the ac. governed by முதற்றே.

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II.

கமறதஞ்ஞாயபயனெனகொலவாலறிவ
னற்றொடொழாஅனென (உ)

What is the fruit that
human knowledge gives,

If at the feet of him, who is
pure knowledge,

Due reverence be not paid ?

This version is nearly literal and requires no explanation. The terms here used to designate the Deity காலநினை he who is pure intelligence has immediate reference to ஆடுபகவு in the preceding distich, as have all similar phrases throughout this chapter.

“ If at his feet ”—In this and the following couplets the words, *the worshippers of his feet*, to express reverence, and *those who are united to his feet*, to express obedience, are used in the original ; such use probably originated in the practice of substituting in the act of worship a material image for the immaterial idea. The sacred writers, however, do not reject similar phrases and they are no doubt employed by Tiruvalluvar in a figurative sense, as the being he addresses in this chapter is evidently the Eternal One, “ *to whom there is none similar* ; ” whom no symbol can express and no form design.

கற்றதனால் *from that which was learned* ; the 3d or instrumentive case of the neuter pronominal participle past of கற்றல் *to learn*.—ஆய் *which comes* ; the contracted participle of ஆதல் *to become* used for ஆகுத. —பயன் *fruit, produce, profit* ; the nom. governing the substantive verb understood.—என *what* ? the contracted form of the neuter interrogative pronoun எனயின்.—கேல் a particle, sometimes, as here, expletive,

sometimes like *ஓ* implying doubtful interrogation.—*தூய* *purity, truth*; here used adjectively and qualifying the following term.—*அறிவன* *he who is knowledge, or he who possesses knowledge*; the former is the more general meaning of similar derivatives, thus *அறிவன்* means *he who is a bowman*, not merely *the possessor of a bow*, and when conjugated *அறிவேன* *I am a bowman*, *அறிவாய்* *thou art a bowman* &c; an appellative conjugated in the 3d Per. masc. from *அறிவு* *knowledge*, the nominative being used for the 6th or Genitive Case.—*நன்* *good*, *நான்* *a fool*, the nom. used for the 2nd or acc. case, and *தென்* *good*,

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the final being lengthened by
உயிரனபடை, *they who do not revere*;
the negative participle in the masc. and fem.
gender and plu. num. of *சொகுதல்* *to*
revere.—*எனின்* *if said*, the subjunctive form
of *என்றல்* *to say*; it has here,
however, simply the sense of *ஆனால்* *if and*,
united with the preceding negative term,
means *unless they revere*.

மலர்மிசையேகிஞானமாண்டிசேர்ந்தார்
நிலமிசைநீடுவாழ்வார் (ந.)

They who adore his sacred
feet, whose grace
Gladdens with sudden
thrill the fervent heart,
High o'er the earth shall
soar to endless joy.

The allusion in the original
could not by any form of words be preserved so
as to be intelligible to the European reader ; in
this version, therefore, the com- mentary rather
than the text, is followed. மலர் from மலர்தல
to blow as a

flower means literally ~~a full blown flower~~, and figuratively a glad heart, a re-
joicing mind, thus தனது மனம் மலர்ந்தது his mind or heart blew as a flower,
that is

rejoiced, அவனது மனத்தை மலர்வித்தான் he
caused his heart to rejoice.

The original, accordingly, is
மலர்மிசையேகிஞான he who passes suddenly
over the full blown flower, that is, who passes

suddenly over the rejoicing heart

and it alludes to the sudden afflatus of the divine spirit into the mind of the

favoured devotee, which purifies him from sin, detaches him from all mundane

affections, and exempts him from the misery of future birth ; to the effects of

that grace, which " passeth all understanding," which at once converts

unrighteousness into righteousness, and which is vouchsafed to the sinful

Publican while it is withheld from the sinless Pharisee. The passage is thus

interpreted by Parimèl-azhager

அன்பானிவனவார்துளைக்கமலத்தின்கண்

வாநிவனநதவடிவொடுவிரைநது

சேறவினெனினுண which may be thus

freely rendered, *he who passes suddenly over the lotos-flower of the heart*

of those who think on him with affection, appearing to their mind's eye in . that form in which their several systems of religious belief lead their imagi-

nation to represent him. He adds

இதனைப்பழுமேனடந்தானென்பதோர்ஓட

யர்பறநிப்பிநிதுகடவுடகேறநுவாருமுள்

They are some who apply

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this expression to another Deity, whom they denominated Pūmēnadandār he walks on flowers: those here referred to are the Saman'er or Jainier, who represent their twenty fourth Tīrt,hacas, in Tamil jointly called Arugen from the Sanscrit, Arhah meritortous, standing on a lot's flower beneath a Pin'di

or A'soca tree crowned by a triple umbrella. The Saman'er claim Tiruvalluvar as belonging to their sect and adduce this verse in support of their claim.

“ High o'er the earth”—the words of the original *on the earth* and the whole second line, therefore, may

நிலைமிகு *may mean*

be rendered they *shall*

live long on the earth; all the commentators, however give it the meaning here assigned to it. The Latin translation is “ in loco terræ superiori diu vivet— —id est in cœlo æternum beabitur,” and the paraphrase of Parimēl-

அழகர எல்லாவுகின்றகுருகுலாய் ஸீட்டுவதென்கண ழிவினநி வீழ்வார்
They shall live without decay in the world of final beatitude, above all worlds.

This interpretation of the term, ஸீடு over, above, is certainly correct for it is only by a lapse from its proper meaning that it signifies on.

மலர் *A full blown flower*, the oblique in composition with the following term; the oblique form of nouns ending in vowels, nasals and liquids, when they do not take the affix இன், are the same as the nominative.—*மீன்* *height, elevation*; as the latter member of this and similar compounds this noun must be translated by the prepositions, *over, above, sometimes on*.—*யி* *he who went, he who walked*; the third pers. masc. sing. of the past tense of *யகுதல்* *to go*, used as an aorist participle: to explain this use of the past tense Parimèl-azhager quotes the following rule from the 'Tolcāpiyam' வராகனாவத துதிக்குவகாவததும-நூர் கரும கருமயிவன்சொசொறவினயி-யி நகதகாவததுகருநிபபொடுகிதைதவ-யினாநதபொருளவெனமனார்-புலவர் *The wise have declared that the verb may be used in the form of the past tense and with the signification of the present and future when quickness or suddenness is implied*. It will be found, however, that 'Tiruvallū' frequently uses the past form in a sense entirely indefinite and when he does not intend to express the quick performance of the action.—*மா* *greatness, honor, glory*; used adjectively, or in composition with the following term.—*அட* *a fool* the nom. used for the obl. with the sense of the acc.—*சேர்ந்தார்* *they joined, united with*; the past tense third per. masc. plu. used for the participle, or, as

perhaps it ought rather to be considered, the contracted form of சேர்
 சதவர் the pronominal participle past of சேர்தல் to join.—*திரும* the
earth; in composition with மிசை.—*கீடு* length, extension of space, or
 duration of time; used adverbially. The root-*கீ* lengthen, extend,
 gives origin to the two neuter verbs *கீரல்*, formed immediately from
 it, and *கீடுதல்*; formed from it by the affix *து*, which with the final *ஃ*
 is converted to *கீ*, to grow long, or extend itself, and to an active, *கீட*
ல், formed by doubling the final of the theme of the second neu. verb,
 to stretch out, reach: this theme *கீடு* is also, a noun subs. denominated
 by the Tamil Grammarians *சுதவிவந்தொழி தடுபயர்* a verbal theme
 in the sense of a noun signifying the state or action of a verb; such sub-
 stantives may likewise be used as adjectives and adverbs.—*வாழ்வார்*
 they shall live; the third per. plu. masc. of the fut. tense of *வாழ்* to
 live, flourish, enjoy happiness, governed by the pronominal participle
 செந்நதார்.



IV

வேணடுதலவேண்டாபயிலானடிசேர்

நதூர்க

கியாணடுமிருமபயில்

(ச)

To him, whom no
affection moves nor hate,

Those constant in
obedience, from all ill

In this world and the
next, are free.

“ Whom no affection moves nor hate ”—this, though it conveys the general idea, is not an exact translation, வேண்டுகம may be more properly rendered *aversion* than *hatred* and the whole sentence, as explained by Parimēl azhagar, ஒருபொருளையும்விடாததுமவெறுத்ததுமில்லாதவன் *he who is not affected to any thing, nor averse from any thing*; or, simply, *he who is without bias*. This expression வேண்டுதல்வேண்டாமமை is intended to apply to the state ascribed by Hindu writers to the all-pervading Spirit, when they say it is the universal Witness, taking cognizance of all things, whether good or evil, but

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affected by none; and it describes in other words the fifth of the eight attributes admitted by the A'gamas, as explained after the 9th. verse of this Chapter. The attribute indicated by the terms there used is the immateriality of the deity and they are so

rendered ; the more literal translation however, would be *that which cannot from it's nature be affected by the incidents of matter.*

“ From all ill in this world and the next is free”—Man is naturally liable to affliction according to the Hindus from three sources, namely, from himself, from others, and from God. It is from religion alone, the author says, he can, derive th at right knowledge which delivers him from the first, raises him above the second, and averts from him the third.

வேண்டுகதல் *the possessing desire*; a verbal noun in the form by which the ~~verb~~ is usually expressed.—வேண்டாமை *the not possessing desire*; the negative verbal from வேண்டுகதல் *to desire*.—இல்லான for இல்லா தவன *of him who has not*, the participle in the masculine singular from

இவ் *there is not*, the nominative being used for the genitive.—அடி
 the nom. used for the 2nd or ac. case, and governed by the following participle.—சேர்ந்தார்க்கு *to those united*; the past participle neuter of the verb சேர்தல் *to unite* in the 4th or dative case plural.—யான் இம் *always*; யான், as a noun, signifies *time*, but connected with the particle உம் it takes the adverbial signification here given to it. The foregoing word ending in உ and this beginning with ய a shortened இ-குறியியலிசைம் is interposed, and the உ suffers elision.—இடுமபை *mischief, evil, affliction*, the nominative of the following verb.—இவ் *there is not*; this word like அவ் *it is not* may form of the verb which the sense requires.

be used for any tense or

NOTE. The roots இவ் & அவ் do not give origin to any regular verb; they are confined to the negative form in which the former is thus conjugated,—இவ்நான் *I am not*, இவ்வாய் *thou art not*, இவ்வான் *he is not*, இவ்வாள் *she is not*, இவ்நூ *it is not*, இவ்நொம் *we are not*, இவ்நீர் *ye are not*, இவ்வான் masc. and fem. இவ்வை neu. *they are not*; these forms may, also, be used as விவினைக்கு நிபபு or conjugated appellatives, and they then mean *I who am not, thou who art not &c.* It has, also, the gerund இவ்வா and இவ்வாமல் *not being*, the

subjunctive இனதேறல் if not, the
indef. participles இவா
the not being. அவ has

and இவ்வாத that which is not and the verbal
nearly the same forms as இவ்.

இவ்வாமை

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V.

இ

ருளசேரிருவிவன்யுஞ்சோலிவைவன
பொருளசேர்புகழ்புரிந்தார்மர்டு

(10.)

Those who delight with fervent mind to praise
The true and only Lord of heav'n and earth,
No false ideas of right and wrong can cloud.

"Lord of heav'n and earth"—the original word here used to designate the

Deity is இறைவன் which means a lord, a prince, 'definitely the Lord, God': the two latter terms are not expressed, but clearly implied, as is, also, the preceding epithet "only," the words of the original, பேருனசேர்புகழ் *praise con-*
nected with the reality or real nature of God,
the divine unity.

manifestly including the idea of

"Right and wrong"—literally *both deeds*, that is *as well as all acts according to the law*, whether moral or ritual observances, and *தவிர* *all acts contrary to the law*. The orthodox Hindus hold that

the works of the law, by exercis-

~~ing the mind in the contemplation of divine things and gradually purifying it from its grosser propensities, are the only means by which a true knowledge of God can be obtained; but that when once in possession of this knowledge, works of every kind, the worship of the inferior deities, the performance of the sacrifices of the Śruti, the ritual observances of the Smṛiti, distinction of meats and even moral obligations are of no further efficacy and the enlightened devotee perceives that the importance he has~~

hitherto attached to them has arisen solely from the illusions of Māyā from which he is for ever released. Hence the expression "false ideas," the original of which is இருள், literally *darkness*, but here used in the acceptation of மயக்கம் *ignorance, inebriation, mental delusion.*

Parimel-azhagar thus explains this

distich, — இன்ன தன்மை மத தெனைவோருவ

எாலுங் கூறப்படாமை மறின விசையை யிருளென நும-நலவிவையுமபிதத
தற்கேதுவாகவினிருவிவையுருசேராவென நுங்கு-நிரார்-இறைமைகருண
ங்கனி ல் . ராயி னுடையுடையொன

கருதிய நிவிவாரீக-நுகின நபுகழ்களபொ

ருளசேராவாகினைவமுற நவுமுடைய

கிறநவனபுகழேபொருள சேர்புக

முனப்படபது He calls

that mental delusion which arises from matter,
the nature of which no one can explain, darkness
and, as good works are the cause of mortal births,
he says the

effect both of good and bad works ceases.

The praises

(10)

addressed by the ignorant to
beings whom they imagine to be deities,

but

who poss-

sess none of the qualities of the divine nature, not being founded in reality, it is here said that the praise of the Lord, who possesses all these qualities, is the praise of reality. The word அவிசை rendered mental delusion is a corruption of the Sanscrit term *अविज्ञ* formed from the root *ज्ञ* know by the incrementive *अ* prefixed and the privative *उ*: this word, though frequently used in high Tamil, like many other of the same derivation is not found in the dictionaries.

இருள் darkness, ignorance; the nom. with the sense of the third abl. in *உ* governed by the following participle.—*சேர்* joined, united, the root of the verb *சேர்தல்* to join, used as an indefinite participle. Roots similarly used are called *விவிறததொகை* the conjunction of the verb, because the meaning of the three times is conjoined in it; the Latin commentator, considers this form an abbreviation of the future participle *சேரும* that will join and in this he agrees with the R. C. J. Beschi, who in explaining the several species of *தொகை* says (vide Pars 2. Chap. 2. No. 33. *Clavis humaniorum literarum sublimioris Tamulici idiomatis*) “*விவிறததொகை quando participium ita abbreviatur ut tempora discerni non possint, et fit quando participio futuri detrahatur -vel உம் et tunc supponere potest pro quolibet tempore. Sic, பொருகளம் inservit pro பொருகளம்-பொருகின றுளம்-பொருகுகளம்; வாழுகருடி vel வாழுகின றுடி vel வாழுகருடி-வாழுகுடி et வாழுகுடி.*” I do not, however, find any authority for this doctrine in the Tamil Grammars; in explaining the *Sūtram* of the *Tolcāppiyam* *விவிறததொகை* is declared, the Commentator says *விவிறததொகை று-உ-இ-முதலிய முதலில்களையவை*

யிடைபாடுபெயராயததனஞ்ஞறபிறந்தபெயரெச்சததைபுணர்ததின-தொரு
 தியாவன-அகரமு-கின-கினற வெனவுமுமமுமாம-அவைகாலததியவி
 தலாவதுகொயாவன the term verb implies un-, tin eat and the rest being
 verbal roots, but it must be taken here, the whole being put for a part,
 to signify a participle originating from it. Connectives are the temporal
 termination of the participles, namely a for the past, nīndu and cīndu
 for the present, and um for the future; the conjunction of the meaning of
 these times is exemplified in the word col-yanei, which, as he proceeds to

(II)

explain, may be rendered *an elephant
 which has killed, which kills, or
 which will kill.*

On this authority I consider ேசர்,
 as it certainly is, the root used as an indefinite
 participle and shall so describe all similar
 terms.— ேச

two; the adjective form before consonants of
 ேசாந, before vowels it becomes
 ேசர்.—விஷ act, deed, work; the nom.

governing the neg.

verb சொ.—உம் *and*; உம் added to nouns of number and multitude or to interrogatives gives them a determinate meaning; thus இன்னும் *both*, நான்கும் *all the four*, பறக்கிறவெல்லாம் *or யாவும்* *every one* *the birds flew away*, அதை யாரும் நியர் *none can know that*.—சொ *will not unite*; the third pers. neg. of

சேர்தல்.—இறைவன் *the Lord, God*; the nom. in regimen with the preceding part. and in comp. with the following term.—பொருள் *reality, truth*; under the same regimen a இருள். This word is used by Tiruvalluvar in various significations, of which examples will hereafter appear.—சேர் as above.—புகழ் *praise* the nom. for the ac. governed by the following part.—புரிந்தார் *they who love*; the contracted pron. part. past of புரிதல் *to love*, used indefinitely.—மாட *in*; the abl. for the 7th. case or 3rd. abl. of மாடு *a place*, used as a preposition.

பெ

பாறியாபிவலநதவித்தானபொயதீரோ

நெறிநின்றார்நீடுவாழ்வார்
 முக்க
 (கா).

Those who pursue the path
 of his true law,
 Who is of sensual organs
 void, in Heaven
 Shall dwell in
 never-ending bliss,

“Sensual Organs”—in the original
 பொறியாபிவலநது the five portals of
 sense, according to Parimèl-azhager
 மெய்யடியகனமுக்கஞ்செவி the body,

mouth, eye, nose and ear ; God,
 being purely spiritual, is void of those organs,
 but is to be contemplated as being all eye, all
 ear &c. as he possesses the ener-
 gy of any sense innately, not derived, as in
 material beings, from the excitation.

(12)

of the corporeal organ.—The first part of this distich பெருநிவாழ்வொருதனித-
 தான may, also, be rendered *he who destroys the five senses* by relieving those
 who obey his laws from future births and making them participant in his
 spiritual nature.

“ Shall dwell in endless bliss”—the
 expression is the same as that which
 concludes the 3rd distich of this chapter, namely நீடுவாழ்வார் which means
 literally *they shall live durably*, but is interpreted by all the Commentators as
 attaining the state of final beatitude.

பொறி the senses, as sight, hearing &c.—வாயில the organs of sense as the eye, ear &c.—இஃது five: these three terms from a compound governed as in the ac. by the following participle.—அவிததான he who rejects or destroys; the past participle of அவிததல், used indefinitely.—பொய falsehood; the nom. for the obl. with the meaning of the 5th case or 2nd abl. and governed by the following participle.—தீர் which is free from; the root used for the indefinite participle. From this root are derived two verbs, a neuter தீர்தல் to become finished or determined, to become separated, and தீர்தல் to finish, settle, decide: as here used it has the second meaning of the neuter verb.—ஒழுக்கம் a rule, law, observance; the obl. used for the gen. but at the same time in regimen with the preceding part.—பொறி the nom. used for the obl. with the meaning of the 7th case or 3rd abl. தினஞர் they who stand; the past pron. part. plu. of நிறுத்தல், used indefinitely. This distich from the commencement to the last term inclusive affords a continued instance of the தொகைவகை, the affixes forming the cases of the nouns and indicating the tense of the participle being suppressed and the meaning depending on juxta-position only. The proper affixes being supplied the passage will stand as follows பொறியினவாயிலகனவிரைநிலவையுமவிததானதுபொயயிறற்றிருமொழுககதவினெறியினகனினஞர் They who stand (in) the way (of) the law, which is free (from) falsehood, (of) him who rejects (all) five (of) the organs (of) sense: the words in Roman shew the force of the affixes understood in the original and how supplied.—தீடு durably.—வாழ்வார் shall live; the 3d per. plu. masc. governed by the part. தினஞர். It must be remembered that the masc. plu. but not sing. always includes the fem.

தனக் குவமைப் பிலலாதா
ன முளசேர்ந்தாரீக.

கலலான

மனக்கவ்விலமாற்றலரிது
(எ)

The anxious mind, against
corroding thought,

No refuge hath, save at the
sacred feet

Of him to
whom no likeness is.

“Corroding thought”—this version
but faintly expresses the meaning of the
original ; மனக்கவ்வை literally *anxiety or
restlessness of mind*, here includes every
grief “that flesh is heir to,” every affliction that
arises from the connec-

tion of the immortal spirit with perishable matter, which causes in the Soul

a continual anxiety to shake off her "mortal coil" and to rejoin that heavenly source whence she is derived, and which in Tamil is expressively called (விடு)

her home. This explanation is furnished by Parimèl-azhager; his words are

தாளசேராதாஃ டிமவிக
கேதுவாய்காம வெருளிமயக்கங் கவிரைம
நற்றமாட

டாமையிறபிறந்தவற்றினவருநது
எபயசஞ்ஞாநதுவனானபதாம They

who were not united with his feet (not constant in obedience to him), having been born again from their not being able to release themselves from desire, anger, and the various delusions which are the causes of human births, are said to be overwhelmed with affliction by these delusions.

"Of him to whom no likeness is"—the Latin commentary renders the original

"qui sibi similem non habet," but as உவமை is

an abstract noun it
 ought to be qui sibi similitudinem non habet.
 The author says, not merely that
 there is none like the deity, but that there is no
 similitude by which he can be
 described, no figure of human speech by
 which his nature can be expressed.

தனக்கு *to himself*, the
 dative of தான.—உவமை
similitude; forming a
 compound with the following
 negative.—இல்லாதான the same as
 இல்லாதவன் *of him who has not*; the
 participle indefinite in the masc.
 sing. of the defective v. இல், the nom. being used for the gen.—கூன
the feel, for தான the த being changed to ற by the preceding ன; the
 nom. for the ac.—சேர்த்தார்க்கு *to those who join*; the pr. part. past. in
 the dat. plu. of சேர்தல்.—அல்லாவி *without*, the final வி being changed
 before ம to ன, used for அவ்வாமல், the negative gerund of the impersonal

verb அல் *it is not*.—மன *of the mind*; the oblique of மனம் used for the 6th or gen. case.—கவலை *anxiety*—மாறறல் *the changing*; a verbal in the form used to express the verb; the three preceding terms form a compound in the nom. which governs the following verb.—அரிது *is impossible, lit. difficult*.



VIII.

* அறவாழியநதணன
 றுளசேர்நதார்ககல்லாற
 பிறவாழிநீநதலரிது

(அ)

Hard is the transit of this
 sea of vice,

Save by that Being's
 gracious aid, who is

Himself a sea of virtue.

“ Sea of vice ” — *அறவாழி* the Sea of virtue occurring at the beginning of the couplet as an epithet of the Deity, *அறவாழி* the other sea signifies, con-

sequently, the sea of that which is different from virtue, that is of vice: Tiruval'laver frequently uses this term, *அற* to designate the opposite of some quality or thing previously mentioned.

“ That Being's gracious aid ” — the term here used as a name of the Deity *அருதனை* is derived from *அரு* beauty and *தனைமை* literally coolness, freshness, figuratively kindness, mercy, and the compound means, therefore, *beautifully merciful*. This word is not found in the dictionaries among the names of the Supreme Being, but as a title of Brahmā and of Arugen: in reference to the latter Parimèl-azhager says, — *அறவாழியென்பதனைத் தருமசகலர*
மாகதிய தவறையுடையவர்தனைனை துரைப்பாருமுளர் *there are some who*
explain the term aravāzhi as referring to that Andan'en who caused and pos-
sesses the circle of virtues. *ஆழி* signifies, a circle as well as the sea, and the title *அறவாழியருதனை*, though assigned by the R. C. J. Beschi in the Sadur-agarādi to the Supreme Being, is in all other Tamil dictionaries given to Arugen. The Jainers refer, under this interpretation, to this distich for further proof of Tiruval'laver having belonged to their sect.

அற of virtue; the oblique of *அறம்* forming a compound with the following term. — *ஆழி a circle, the sea.* — *அருதனை of the merciful, of*

God; these three terms form the compound called குணதொகைதொடர்மொழி, the two former qualifying the latter, though not connected with it by an adjectival termination, or a substitute for it.—*நுழை* for *தாழை* the *feet*; the nom. used for the ac. in composition with the preceding term.—*சேர்ந்தாரை* to those who join or adhere to; the dat. case governed by following gerund.—*அவ்வாறு* except; this word is properly the subjunctive of *அம்* meaning *if not, though not*, but here and frequently throughout this work it has the signification of the gerund *அவ்வாறு* *not being*, which must be generally rendered in English by the terms *except, besides, but*: as *எகவல்லாமற்கடவுளினது* there is no god but the only god.—*அிற* the other: this word; which signifies literally *different in kind or order*, is in comp. with following term, with the force of an adj.—*ஆழி* sea.—*கிடைத்தல்* the swimming; a verbal in the nom. governing the following verb.—*அரிது* is impossible.

NOTE. The last word, though it has all the force of a verb, is, like many similar terms already noticed, an appellative noun, derived from a root not used as a verbal theme, conjugated as a verb. This species of word, peculiar altogether to the Tamil language and some of its descendants, is called *வினைக்குறிப்பு*, from *வினை* *verb* and *குறிப்பு*, a sign, symbol, which the R. C. J. Beschi renders "Indicativum verbi" the following *Sūtram* from the Nannūl, translated with reference to the commentary, sufficiently describes its nature,—*பெரிசுணமுதல்களறி அந்நொற்றி முன்னுற அனவி வினைமுதன மரதனுவினககவினைக்குறிப்படுப* The appellative noun used as the indicative of the verb is derived from terms of six kinds, namely, from those implying property, place, time, a bodily member, quality and profession, and of the six incidents of the verb aforementioned, namely the agent, the instrument, the place, the action, the time, and the object, it takes those affixes only that exhibit the agent, but it has none of the forms which serve to indicate the rest. The appellative is conjugated through each person, gender and number, but is entirely indefinite as to time, mood &c. and must be construed, therefore, by adding simply the substantive verb to the proper meaning of the term. Thus *அரிது* is derived from the root *அர்* or *அரு* hard, difficult, which is used only in composition with other terms taking the form of the *su. part.*, as *அருங்காடு* a wood difficult of access, never as a verbal theme, there being no such verb as *அருதல்* to become difficult. The appellative formed from this root by the affix *இயன்* is *அரியன்*, called *பண்படியாகப்பிறந்த வினைக்குறிப்புமுறது* an appellative derived from a term signify-

ing quality and indicating the juu meaning of the zero, and means, therefore, *he is a hard man* and, when conjugated though the other persons, *அரியன she is a hard woman*, *அரிது it is a hard thing*, or *it is hard*, *அரியன thou art a hard man*, &c.

(16)

அரிபேன *I am a hard man*, **அரியர்** masc. and fem. **அரிய** neu. *they are hard* &c. **அரியர்** *ye are* &c. **அரிமேம** *we are* &c. It must be observed that the neuter form only can have the absolute meaning of the verb, all the rest include the idea of personality ; **கீயரிய** and **அரசனவிலினை** must be construed *thou art a hard man*, and *the king is a bowman*, or *the possessor of a bow*, not *thou art a hard*, or *the king has a bow*. At the same time that appellatives have the form and regimen of verbs, they have also the form and regimen of nouns, and they are then called **விவரண** **குறிப்பிடபெயர்** the *appellative indicative of the verb used as a noun*; thus **அரியை**, an appellative conjugated in the second person singular may be declined through every case as a noun, as **அரியன** *thou art a hard man* nom., **அரியனை** *thou art* &c. ac., **அரியையால்-ஒடு** *by or with thee a hard man*, **அரியைக்கு** *to thee* &c., **அரியையில** *from thee* &c., **அரியைப்பது** *of thee* &c., **அரியைக்கண்** *in thee* &c. This extraordinary idiom is the cause of a peculiar terseness and energy of expression in the High Tamil, as the following examples of the regimen of the conjugated appellative will shew, which, perhaps, no other language can imitate.—**கொடியை** **கொடுக்கிற** **பேயர்** **யடி** **ததாய** *thou a person of a cruel disposition hast beaten me a poor miserable man*; here **கொடியை** an appellative conj. in the 2d pers. sing. is the nom. to the verb, and **கொடுக்கிற** conj. in the first pers. the ac. governed by it ; to express the meaning of this sentence would require in low Tamil as many words, as it does in English, as it must be rendered **கொடுக்கையுள்ளவனாகிய** **நீ** **என்னை** **கொடுக்கிற** **பேயர்** :—**அரிய** **கொடியவர்களுக்கு** **பேன** *I can make hard things easy*, here the two first terms conj. in the 3rd pers., plu. neu. are governed in the ac. by the verb:

IX.

கொ **என்பென்றியிற** **கு**

ணமி லேவ யெண

குண ததான்

(௩) வினவணங்காததவல
(கூ)

Of virtue void, as is the
palsied sense,

The head must be, that bows
not at his feet,

Whose eight-fold
attributes pervade the world.

“As is the palsied sense”—the original says the irreverend head is like an organ of sense void of it's peculiar property, as an eye, which has lost it's sight, or as an ear that is deaf: the effect of the palsy being thus to destroy the powers of all the organs; this version, though not exact to the words, evidently conveys the general idea of the author.

“ Whose attributes eight-fold pervade the world ”—Preparatory to the detailed consideration of this verse, of which it is especially worthy, I shall give a literal translation of the whole couplet.

The head which does not worship the feet of him who has eight qualities has itself no quality, being like an organ of sense, which has not its peculiar property.

The qualities here intended are the principal attributes of the deity, limited by the Author to eight. An enquiry into the deviation and purport of the terms by which these are expressed will tend to elucidate the notions received among the Hindus respecting the nature of the Godhead ; I shall examine, therefore, at some length the commentary of Parimèl-azhager on this verse, adding, for the sake of further illustration, an explanation of the attributes as contained in the Védas. Moreover, to shew in what degree the Catholic writers have availed themselves of the terms in use among the several Hindu sects and with what ingenuity they have contrived to render them the vehicle of their own doctrines, I shall state those employed by the R. J. C. Beschi and others to express the six

attributes admitted by them. The commentary of Parimel-azhager is as follows,— எண்குண

ங்களுவன - தன்

வயததனாதல் - தூயவுடம்பினாதல் - இம் நகையுணர்வினாதல் - முத
 துமுனர்தல் - இயல்பாகவந்தா - ~~இயல்பாகவந்தா~~ - பேருருந்தம்
 முடியிலாற்றலுடைமை - வரம்பிலின்பமுடைமை - எனலியை - இய
 வர துசைவாகமத்திடை - நபபட்டன் - அணிமாவைமுதலாகவுடையவருள்
 னவும் - கடையிலாதவ நிலைமுதலாகவுடையவரு னன்வுமுரைப்பாருமுனர்.
 This passage indicates three explanations of the expression occurring in text,
 "eight fold attributes"; namely, first that given by himself from the A'gamas;
 secondly, that given by those who say that the qualities termed anima and the
 rest are meant; thirdly those enumerated in the verse commencing cadei-
 yillāda-aṛivu.

First, with respect to the attributes as propounded in the A'gamas, I shall
 analyze the several phrases here used, giving the meaning of each as usually
 explained by Hindu writers. First, தனவயததனாதல் from தன் his own வயததன்
 possessor

to matter,

ஆதல் to be: the souls of material beings are necessarily subjected
 with which they are connected and independently of which they can-
 not act; this is called பசுபாசம் the bondage of the Soul, from which the im-
 material spirit is free. This attribute may be translated *The Independent*, or,
 after Beschi, as that, which is independent of all must be paramount to all,

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—*The self-existent Lord of all.* Secondly,

தாயவுடம்பினனாதல from தாய
 pure உடம்பினன embodied and
 ஆதல : not subject like created beings to the
 incidents of birth, life and death and all
 the illusions of mundane existence, but
 assuming at pleasure, for the purpose of manifesting himself, a corporeal form
 of perfect purity; it may be rendered,—*The Ever-Pure*. Thirdly, இயற்கையு
 ன்னினனாதல from இயற்கை nature, property உணர்வின he who possesses
 knowledge and ஆதல ; not acquiring knowledge through the medium of the
 sensual organs, by penance, meditation and other means, but possessing it in-
 tuitively,—*The intuitively Wise*. Fourthly, முறதுமுணர்ந்தல் from முற
 தும wholly, entirely and உணர்ந்தல் to know; he whose faculties, not subjected
 to the alternations of watchfulness and sleep, nor liable to any interruption, are
 at all times in active operation,—*The infinitely Intelligent*. Fifthly, இயல்பா
 கடுபாசங்கடவி நீங்குதல் from இயல்பு nature பாசங்கடவி snares, bonds
 and நீங்குதல் to be separated from neu.; he who, though constantly witness-
 ing the operations of matter, cannot by his nature be affected by it's illusions
 or impeded by it's restrictions,—*The Immaterial*. Sixthly, பேரருளுடைமை
 from பேர great, ஐருளு kindness, mercy and டைமை possession,—*The Most-*
merciful. Seventhly, முடிவிலாற்றதலுடைமை from முடிவில் endless ஆ
 ற்றதல் power and டைமை; he who whose power is constant being subject
 neither to increment nor decrement,—*The infinitely Powerful*. Eighthly,
 வந்தவிலின்புடைமை from வந்தவிலி boundless இன்பம் happiness and
 டைமை; he whose happiness is not liable to destruction or intermission,—
The infinitely Happy.

Secondly, the qualities referred to in Parimèl-azhager's commentary by the
 words "anima and the rest" the ash'ta aiswaryam or ash'ta mahà siddhi, the
 eight great powers, are not properly the attributes of God, but certain
 faculties appertaining indivisibly to divine nature, and, as such, not confined
 to the Supreme Being alone, but participated by all who rank as Deities.
 The possession of these powers constitutes the distinction between divinity
 and humanity. they are innate to the superior Deities, as Brahmà, Vishnu,

'Siva and Indra, but they may be obtained by other beings and even by men by the performance of the *āṭhā-yōgam* and are exercised, accordingly, by Nārada, Atri and the other Rishis and Patriachs, who have acquired them by this means. They are thus enumerated in the Amara-siṃha and explained in the Commentary on that work entitled *Guru-bāla-prabōhica*. First, *செக்தி* *animā*; the power of reducing his bulk to the size of an atom.

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Second, *செறி* *maḥimā*; the power of increasing his bulk illimitably.

Third, *கணி* *garimā*; the power of counteracting the law of gravity by

rendering himself heavy. Fourth, *வெகி* *leg, himā*; the power of counteracting

the law of gravity by rendering himself light. Fifth, *புரட்சி* *prāṇi*; the

power of obtaining the fulfilment of every desire. Sixth, *புரட்சி* *pracāmya*

the power of penetrating every where,

unrestrained by natural obstacles. Se-

venth, வாஸிதா *vās'itā* the
power of compelling all creatures to act
according to
the will of the possessor.
shape at pleasure.

Eighth, வாஸிதா *vās'itā* the power of assuming
any

Thirdly, the verse referred to in the
commentary as containing an enumeration
of the attributes differing from that
given is the following.

கடையிலாருனததேதாடுகாட்சிநியமேயின

பம்

மிடையுறுநாமமினமைவிதிததே

காதிராகவகலினமை

யடைவிலாபாயுவினமைய்ததாராயகலினமை.

யுடையவனயாவனமற நிவவுலகி

துக்கின்றவனமே.

Of the eight attributes here mentioned four are positive and four negative. The positive attributes to each of which the epithet கடைமிகாத, endless infinite must be considered as common, are—first, கடைமிகாத infinite wisdom; secondly, கடைமிகாத infinite intelligence; thirdly, கடைமிகாத infinite power; fourthly, கடைமிகாத infinite happiness. The negative attributes are—first, கடைமிகாத without a name; secondly, கடைமிகாத without a tribe; thirdly, கடைமிகாத without similarity; fourthly, கடைமிகாத without impediment. This verse the 76th of the 12th Part of the "Dictionary entitled Sulāmanī-Nigāṇḍu follows the doctrines of the Jainas sect to which the author, Mandala-purusha, belonged. The attributes are similarly enumerated, with the exception of the last, in the following explanation of this couplet in the commentary on the Cural's in use among the Jainas attributed to Cavi-rāya-pan'diten;—

சுவாமிகடெகடுகருணைகளை அனந்தஞானம் - அனந்ததரிசனம் - அனந்தநிதியம் அனந்தசகைம் - நிர்நாமம் - நிர்க்குலத்திரம் - நிர்அபித்யம் - சகலசமயிகீததுவமெனது சந்தவெடுகருணைகளை யுடையசரவகிஞனபாதகளைவணங்காததவலிபிணத்தோடேசியென்றவாறு. The terms here employed are Sanscrit; அனந்த is the same as கடைமிகாத; the second at-

tribute அனந்ததரிசனம்
with the expression used

signifies *infinite perception*, corresponding in the preceding enumeration, but the last

nearly
differs.

considerably being composed of the words

உலக all and உலகேஷ goodness

and signifying *The All-bountiful* : in some dictionaries this attribute is அழியா வியலு indestructibility. According to the Jaina doctrine these attributes are considered as perfections of the divine nature, contra-distinguished to an equal number of defects to which human nature is subject ; these are thus enumerated in the verse following that above quoted from the Nigan'du.

மனனியவநிவுகாட்சிமறை
ததலேவதனியததோடு
துனனுமோகனியமாபுததோடநீநா
மகோததிரகுகள
முனனுறும
நதராயமொழிநதலெனஞ்ஞற்றமாஞ்ஞ
இனனவைதீநதோனியாவனியாவர்க்கும்கை
வருமே.

The eight defects here stated are—the imperfection of human wisdom, the obscuration of intellect, the weakness to which man is liable, either from plea-

sure or pain, the delusion to which he subjected by desire and other passions, designation by name, division into tribes, and families, decay from old-age, and, finally, the thralldom in which he is held by the various impediments that matter opposes to his exertions. In the last line of the preceding verse the author says, *he who possesses all these qualities is the Lord of this world*, and in concluding this he adds, *he who is free from all these defects is the Lord of all*. The Jainer reckon one hundred and forty eight variations of the eight defects here stated.

The beings subject to these defects are man and other creatures, entangled in the bonds of matter and liable to mortal births; that being, who is not only

free from these defects, but has attained the contrary perfections, has released himself from the bonds of matter and is no longer subject to mortal births, is

God, the Supremé Being. Imperfection may be compared to darkness and perfec-

tion to light; darkness, it is true, is only the absence of light, but in order of existence it precedes it, for light accedes to darkness not darkness to light; where

darkness is and has ever been light may come, but where light is darkness cannot come: imperfection, therefore, like matter, of which it is the attribute, is without beginning, eternal *ex parte ante*. But, though defect is thus originally inherent in nature, it is not permanent and all beings, consequently, may free themselves from it. Perfection is not inherent but attainable; it is the ultimate end of nature, towards which all her operations tend. When, therefore, a

being has divested himself of inherent defect,

he necessarily attains perfection,—he becomes God.

(21)

Before this ultimate state can be obtained, however, there are many in-

termediate stages to be passed, extending in a continued chain of being from the lowest hell (*nigôdum*), from which there is no redemption; to the highest heaven (*aham-indra-lôcam*), attainable only by those who are destined to the exalted state of Arhah. In each of these stages beings are subjected to the defects enumerated in a greater or less degree and to the different species of them according to their kind : thus demons and those punished in the various hells are liable to them all, or are released from the effect of some only to increase their

torments; vegetables and animals with imperfect organs are afflicted by them in a greater degree, animals with perfect organs and man in a less; the well instructed Saman'en, if he persevere in virtue, must soon be released from them and the holy Digambara, on quitting the world, is divested of the whole, clothed in perfection and assured of final beatitude.

This state (*môcsham*) is attainable by the human race only, and by none other, not even by the Deities, who to obtain it, must again submit to human birth. Those who have attained to this state are no longer subject to the laws of nature, or, to express it more appropriately, are no longer liable to natural imperfection; no change, therefore, can affect them, no evil reach them, no sin stain them, ~~they rest in perfect equality and infinite happiness.~~ They are not merely equal, they are the same, ~~as they constitute but one essence~~ and that essence is God. But of those who have reached this final stage of existence there is a certain number, who, though not really differing, are more eminently distinguish than the rest: these are the Jina or Tirthaka, who revealed to mankind the sacred books on which the religious belief and practice of the Jainas is founded, namely the Prathamānu-yōgam, Caranānu-yōgam, Charunānu-yōgam, Dravyānu-yōgam, which, though differing totally from the other writings known by that name, the Rīch, Yejush &c, are also called the four Vēdas. The Tirthaka successively descended from the highest heaven to the earth, were born in a human form and, having fulfilled the purposes for which they appeared, attained the state of final beatitude and jointly constitute the deity to whom the worship of the Jainas is addressed, known, as already stated, by the common name of the Arugen or Arhah and by a variety of others of Tamil and Sanscrit origin detailed in the several dictionaries. This worship is solely prompted by gratitude; for no further benefit can be expected from the Tirthaka, who in the enjoyment of ineffable bliss concern themselves no longer with the affairs of the world. No outward worship is ever addressed by the Jainas to the Supreme Being, who being immutable cannot be affected by human prayer or praise; the capacity for ultimate perfection and eternal beatitude is

(22)

indeed acquired by meditating on him, but that beatitude is obtained by the acts of the devotee,

not vouchsafed by the grace of the Deity.

The attributes, as stated in the Védas differ, in terms and arrangement at least, from those deduced from the A'gamas. Two enumerations are commonly referred to ; one is found in the Dahara-vidya-pracarana, a chapter of the Chándógya an Upanishat of the Sâma-véda; and is called *gunásh'itacum* the eight attributes, and another in the Mantra-sâstra, an abstract of part of the

At harvana-véda, this is named
the *gunashat'cam* the six attributes The termination *twam*, answering to the English *ness* and used to form abstract nouns, is generally added to the Sanscrit terms employed to express the attributes ; it is omitted, however, in the first series, as the use of appellatives will render the explanation more intelligible The attributes of the *gunásh'itacum* are thus stated. First, **அபகதா பபமா** *apahata-pápma* from **அபகந்தி** *apahanti* to destroy totally and **பபமா** *pápam* sin,—The Exterpator of sin. Secondly, **ஸர்வகாரண** *servacáran'a*, from **ஸர்வ** *serva* all and **காரண** *cáran'a* a cause,—The universal cause. Thirdly, **ஸர்வவ்யாபக** *serva-vyápaca*,

is consequently, both *prápya*, the *object* which all should be desirous to obtain and *prápaca* the *agent*, by the operation of whose grace, independently of the works of the law, that object is obtained.

The attributes comprized under the common term *gunashat'cam* are—first, ஸர்வஜ்ஞாதம் *serva-jnyánatwam*, Omniscience : secondly, ஸர்வஸ்வாதம்

(23)

தன் ஸர்வ-ஸ்வாதனத்ராதம், *Omnipotence* ; the two last members of the com-

பவு ஸர்வ ஸ்வ own and

தன் த் free-will signify literally

independence : thirdly,

நித்யத்ருப்தம் *nitya-trúptatwam*, eternal Felicity : fourthly, சர்வவாசனம் *śarva-bhāṣanāt* infinite Power : fifthly, சர்வகாலம் *śarva-kāla*

bodhatwam Knowledge without

beginning : sixthly, சர்வாதிகாரம் *śarva-ādika*

ananta-rúpatwam, lit. form without end,

Omnipresence. These are, also, called

'*sakti-shat'cam* the six powers, but they must not be confounded with the *śiddhi* above mentioned, from which they differ in meaning and application, as they are the incommunicable

attributes of the living God ;
of him who is the ultimate object of all worship
and of whose various energies every name the
human imagination has deified is but the
type.—These Attributes, as they agree in
number, so they will be found to vary but
little in meaning from those which follow.

Vīra-māmuni, by which title the R. C. J.
Beschi is best known as a Tamil

author, in the 27th book, சூப்பபட்டமை, of his epic poem the Tembāvanī,
commencing with the 156 and ending with the 163 verse, introduces Joseph
the husband of Mary explaining the attributes of the Deity: of these I
shall quote only the two first, as the remaining
six contain merely the sepa-
rate illustration of each attribute, of which a shorter and, therefore, more
perspicuous explanation will be given in another work. To each verse of this
poem the author has added a prosaic gloss, frequently expanding into a com-
ment, from which, as affording a fuller view of the subject than the text, the
translation is made.

ஈ நிலைமைமீதிறவுமோர் குறைமுற நிலைமையுதொழ்தற்கு நெய்வ
மா நிலவியல பேரேயுரிதாய்க்கின்றதுவரும்பலிவிற்பென நூலோர்
ஆநிலக்கணங்களுமை ததவையுள்ளோருண்டகையிலென்னெனருர்
தாநிலசுடனாமைவரிதனை
எசாறறு துமபுனசொலாலவையே

மட்டி னறியெல்லா நன்மைகிறவு மெல்லாகருற யினையுமென
 நிறுவிராண்டெய்வரு மவணங்கததரு மெய்க்கடவுட்குரிய மாறுதரும
 தாம - இதுவேவாரகடுகாண்டு சிவராததபலகொம்புகளினறனையாவித
 ருண தனதவிநி ததுநா லேசர்மெய்யான
 தேவவரைய நிறதற்கா நிலககணங்க
 வரிசசொவலியவையெ
 லாமுகைடையோனதேவனெயென ருசவற்று
 ளொன
 ருயினுய ருணநதெல்லா வறறையு ம்லொதவனதேவனல்ல வென ருர்
 ளுளையாள்ளவி ததகதிருளருரியவண்மையாமெழு தினுறபோலந் துமெ
 னபுனசொல்லா வத்தெயா நிலககணங்கவரிசசொவலிககாட்டுவேனெனரு
 னாமெனையொனத

(24)

*தனவயததாதனமுதலிலுதல்தருமபொ நியுருவிலுதல
 மனவயததெல்லாநவமுன குதலவயினரு துமவியாபககுதல
 பினவயததின நியொருவருடனவதைததுமபிறபரிததகாண்குதல
 பொனவயததொளிர் வானமுதலெல்லாவுல்கும போறதுமெய்யிறைமைவி
 னிலையெ

தனனலாதலுததுடக மின நியாதலு மைமபொ நிகருரியவுருவிலுதல
 லுநிலைபெறறசகலானமையுளகுதலுமெய்கும வியாபககுதலுததனவர
 யல்லாதொருதலியின நியெல்லாவறறையுமொருவருடனபடைததவாதி
 காண்குதலு மென நிறவா நிலககணங்களை பொனருளிர் வானுல்கு முத
 லெல்லாவுல்கும வணங்கததருமெய்க்கடவுளின தேவததது ம்தேயெனரு
 னெனக

Infinite goodness extending to all and the absolute deprivation of all defect, these two are the appropriate and unvarying attributes of the true God, worthy to be adored by all. From this root the six attributes by which the wise have endeavoured to convey a knowledge of the true God have arisen like branches; they say that he who possesses all these is God, but that he who is deficient in one must, also, be deficient in the rest and consequently, not God. Therefore, said Joseph, even as they attempt to depict in ink the sun with unnumbered beams, will I in language all inadequate endeavour to explain the six attributes of the Deity.

~~Existing by himself : existing without beginning ; existing independently~~ of the organs of sense ; being possessed of everlasting and universal goodness ; pervading all space ; being the first cause by which all things were created at once and without assistance :—these six attributes describe the divine nature of the true God, worthy to be adored in the heavens, shining like gold, and in all worlds.

These six attributes, expressed in the same terms, are, also, found under the word குணம் - கூ in the Togeï-yagarâdi or third division of Vira-mâmoni's Sadur-âgarâdi, or dictionary of the high Tamil in four, parts, and they are, also, enumerated in the commentary on the following couplet, which contains the invocation prefixed to the Part treating on prosody in his Grammar of the high Tamil, entitled Tonnûl-vîlaccam.

யாபபுறநல்மெலையிலினைத் தவிர்ப்புடகுண
காபபுறநடிதொழி இக்காட்டுதமயசபபே

Having, to obtain his aid, worshipped the feet of the only God, who united with all good, possesseth the six attributes, I proceed to explain the rules of Prosody.

use in the service of the Catholic church though they are known to all Christian natives conversant with the writings of Vīra-māmuni: I add,

therefore, an explanation of each in the words

by which these attributes are more generally expressed. First, தவையததாதல் is explained by the words சதுவெசுவரன தானுயிருக்கிருா he is of himself the Lord of all; secondly, முதலிலனாதல்—அனாதியாயிருக்கிருா he is Eternal; thirdly, உடம்பிலனாதல்—சரீரமில்லாமலிருக்கிருா he is Immaterial; fourthly, எவ்வநகல்முனனாதல்—அனவிலவாதகலெனமைச்சுருபியாயிருக்கிருா he manifest himself in everlasting and universal goodness; fifthly, எங்குமனியாபகனாதல்—எங்குமனியாபிததிருக்கிருா he pervadeth all space; sixthly, எவற்றிறகுமகாரணனாதல்—எல்லாவற்றிறகுமாதிகாரணமாயிருக்கிருா he is the First-Cause of all. The first of these attributes is expressed by the same term as the first of those taken from the Āgamas, and it agrees with the third of those from the Sulāmani Nigāṇḍu, with the fourth of the series from the Sāma, and the second of that from the Atharvāna-vēda. In like manner each of the remaining five, though not in all, will be found in one of the preceding series. Thus the second, not found in the series from the Āgamas, is the same as the sixth of that of the Jaina sect and the fifth of the guṇāśhitacāma and guṇāśhatcāma.

The terms used by Beschi are Tamil and, as is evident, are partly borrowed from those in use among the Hindus; the explanation of them, in which the principal terms are of Sanscrit derivation, is taken from the Mantra-mālei, containing the principal part of the liturgy of the Catholic church composed by Tatwa-bodhaca-swāmi, the R. Robertus Nobili. This writer has, also, given an elaborate disquisition on the attributes in his work entitled Jnyāna-upadēsam extending from the beginning of the third to nearly the end of the seventh lecture (பாடம்) of the first book (முதலின்காண்டம்). Although the style of this work does not entitle it to rank among compositions in the superior dialect of the Tamil, the following extracts are so immediately connected with the present subject and afford such lively specimens of the peculiar spirit of this Indo-European writer, and of the felicity and precision with which he has rendered into Tamil the phrasology of the schools, that they cannot fail to be acceptable both to the Tamil and English reader. The first passage forms the concluding paragraph of the third lecture and contains the exposition of the third attribute, the immateriality of the Deity; the second is an abridgement, preserving the words of the author, of the fourth lecture on the fourth attribute, or the goodness of the Deity.

சுருவசுவரன தானுயிருக்கிருரென நுமெப்போதுயிருக்கிருரென நு
மவகீர்ததோமாநுவதமகருசரீரமிருக்கிற துபோலே யவருகருசரீரமு
ண்டென நுசொல்லக்கூடாது - அநேனென நுல மட்டோடே கூடியி

(26)

ருக்கிற பல்ப லவயயவங்கனிநூலே சரீரமான் து
கூடியன பொருளாயிருக்க -

க ிதாளனவயயவங்கலிர

யுண்டாகியனனியோனவி பமாயது கலிரக

சிதவனுண்டாயிருக்கவேனும் - ஆண்படியினாலேசரிமானது தானாயிருக்கிறபொருளாகமாட்டாது - ஆண்கயாலேதானாயிருக்கிறசதுவேசுவானசரித்தோடே கூடின பொருளெனது விசாரிக்கவொண்ணாது - இப்படியேசரியிலாதவொள்கிறதேசதுவேசுவானுகஞ்ஞானமலக்ஷணமெனதுசொல்லிவாயாக-இறுப்படியிருக்கையிலேசதுவேசுவானதவையி

லையானது மாபு முதலான ஆலங்கவிடுமெனவிதிமவ்விசைக்கொண்டிருக்கிறுளானுமவதென்கிவாகுமபண்ணினுளானுமவதென்கிவேசியீடநுகருபபொருளெனதுயிதமுதலானவீணவியாயாடகுவிரவியிரபாபுளானுமவதென்கிறதுஅந்நியினருளறசகிஞலேவருந்நாநகவியாபாபாவததுகருகாரணமாபிருக்கமுன்கிறதறநசுசநதேகப்பபாநேசதுவேசுவானுளவரிதானாயிருக்கிறவருமாயெப்போதுமுளவருமாபசசரியிலாதவருமாயிருக்கிறபொதேயவருகருபமெதெனதுவினிமெறசொல்லத்தக்கதானும - இதுநாலாமபாடத்திலேவெளிப்படுத்துவோம்.

If we consider the Omnipotent to be self-existent and eternal, we cannot say that he has a body like our bodies; for when a being exists connected with a body composed of limbs finite in their nature there must exist some one by whom those limbs were formed and united together. Therefore a self-existent being cannot be corporeal, and, consequently, the self-existent Lord of all can not be admitted to be a corporeal being. Thus it is established that immateriality is the third attribute of the Deity. As this is so, to admit that the Omnipotent has a female on his head (as SIVA) or on his breast (as VISHNU), that in one place he contracts marriage and in another frequents the house of a prostitute, and that he amuses himself with these, and idle vagaries like these, there is no

doubt, can arise only from defect of understanding and must be productive of the greatest turpitude. As the Omnipotent is Self-existent, Eternal, and Immaterial, it will be proper to describe what form he really has and this I shall explain in the fourth lecture.

இதிலே யவையுமாய நியதேனடிய பொரு விசேஷமுண்டு - அதே நேரமுற் காரணமானது காரியத்திக்கு நனமையெல்லாவ கொடுக்கிற தென்கிறது காரியத்தைக் காரணமான துண்டாககிற தெனது சொல்லப்படும - காரணத்தினுடே கொடுக்கப்படுகிற நனமை காரியத்தினுடே யிரண்டு வையாயிடுகின்றன - ஒருவன்கப்பாவது - காரியத்திலேயிடுகிறதெல்லாவ காரணத்திலே சம்பாபிருக்கிறது - இரதவன்கயிலேயுக்கியன்கினியசுடே சம்பாபிருக்கிறது - சிவகததைசரிவகமானதுபிறப்பிக்கும் - மதுஷ்டுமதுஷ்டுபிறப்பிப்பபரண - இப்படிப்பட்ட காரணகாரியத்தை விசாரிக்கும் பொது காரணத்திலேயிருக்கிற நனமையெல்லாவகாரியத்திலே சரியாயிருக்கிறதே

நாதி ய-அற நகருறை சசுல்லாயி ராது - இப்படிப்பட்ட காரணகாரி

[illegible]

ன் உதவியின்றி நபசாரியனுதுகுலால் னுட - விகித கருது கல்சபா ததிரமு
 மாபிருக்கத்தக்கது யில்லி குரியானது மண்ணோடு உபேருநி யிருந்
 திற உபாவினைக கொண்டுருக்கத்தக்கது யில்லி - அதனைமே போலே
 யானபெணமுதலான வலதுக கொள்ளப்படயாவிற்றகு சதுவேசுவர
 னது உபேருபமாகாதகாரணமாயிருக்கி றதினாலானபெணமுதலான வலதுக
 களா யிருக்கிறானா துசொல்லவுமென னவுமொனது - ஆகையாற்சது
 வேசுவரனாகிறவகருமையானது னனைப்படாதவலதுகளுடையனைமை
 களே உயலிராபுனசொன்னதுபோலே யுத்தமப்பிறகாரமாயத தமயிடத்தி
 லுட்கிவகொண்டுவருகிறதினாலெனவெச்சுபுமாதிற சதுவேசுவரனென

(28)

கிறவர் வலதுவென்னப்பட்ட

யாவிதகும இரூபமாகாத காரணமாக இருக்க .
 கிருனொன்றையகீகரிக்கக்கடவோம்.

On this subject there is one thing especially necessary to be known, that is that as it is said that all virtues are given to the effect by the cause, it must also be said that the cause produces the effect. The virtue afforded by the cause may exist in the effect in two several modes. One mode is when the whole virtue inherent in the cause exists in the effect; as for example,—fire produces fire, a lion begets a lion, a man a man. In investigating this species of cause and effect, it appears that the entire virtue inherent in the cause exists equally in the effect, being in degree neither more nor less. This species of cause and effect may be denominated the univocal cause and univocal effect. Besides this species of cause and effect there is another; this is when the whole nature and all the virtue pertaining to the nature of the cause does not exist in the effect, but, of the several qualities inherent in the cause, some one only is communicated to the effect; thus,—the statuary has made a statue, the potter an earthen vessel, the sun is the cause of the lustre which exists in precious stones. On investigating this species of cause and effect, the understanding, strength and the other qualities, mental and corporal, inherent in the statuary, who is the cause, is not found to exist in the statue, which is the effect; the form only, a quality proceeding from the understanding of the statuary and none of the other qualities pertaining to him, is communicated to the statue. It is the same, also, in the instances of the potter and the sun. This species of cause and effect may be denominated the equivocal cause and the equivocal effect. Senseless people not comprehending the mode of equivocal cause and effect, as thus explained, are accustomed to speak thus relative to the Almighty and on the subject of the creation. How, say they, if the Almighty have no female and no enjoyment with females, has cohabitation between the sexes taken place on earth? And, in consequence of this notion, they assert, that, without Parvati, Lechmi and other females, no honor, nor glory could accrue either to 'Siva or Vishnu, who are worshipped as the Almighty, and that, without the afore said females and others, neither 'Siva or Vishnu could enjoy happiness. If we admit that the only God is of the male or female sex because he created male and female, we ought to say that God is also a dog, fox and the like, because he created dogs, foxes and the like. To confute this blasphemous notion, it is sufficient to say that the statuary and potter cannot be the statue or vessel of which they are the equivocal cause and that the sun cannot be identified with the brightness united

with a particle of earth: Thus, also,
because the Almighty
is the equivocal cause of the distinction
of male and female and of all other things, we
ought not to say or think that he is either male or
female. Therefore, let us admit that as that sole
Goodness, which is the Almighty, contains in
itself in the highest degree, as has been already
shown, all the virtue pertaining to the
infinite number of existent beings, so, also, that
same Almighty Being, who is
the manifestation of goodness, is the equivocal
cause of all things.

(29)

It is worthy of remark that though Power, Goodness, Wisdom &c. are common to all the preceding series of attributes Justice is found in none. By the Catholic writers, desirous it is probable to allure their proselytes by the idea of an All-merciful rather than to alarm them by the representation of an All-just God, it is included with a variety of other qualities under the general attribute of Goodness. On such a subject omission and defect is not surprising, for in enumerating the attributes of the all-pervading Spirit, both European and Indian writers can select only what may appear to each the more prominent. His attributes, as various as his energies, are beyond the grasp of the human intellect; as he is by his nature, therefore, incomprehensible, every attempt to investigate his essence or to determine his qualities can at the best be only an approximation to the truth.

கோள *quality, property*.—இவ *not having* ; used as the indefinite par- ticiple.—பொறி *a sense, the senses collectively*.—இவ *like*, a particle of similitude.—குணம் *qualities, properties* ; the nom. governed by the fol- lowing sub.

verb.—இவவே *have not* ; the third pers. neut. of இவ *there are not* with the emphatic particle ஏ.—ஏ ண

for எட்டு *eight*.—குணத்தான *the possessor of qualities*, being compounded with the preceding term it means *he who possesses the eight attributes*; the nom. used for the gen.—குணம் for தானம் *the feet* the ac. of தான.—வணங்கா *not venerating* the neg. of வணங்குதல், *to venerate, worship, adore*.—தலை *the heads*; the nom. governing இவவே, which verb being in the third per. neu. plu. தலை must be rendered a collective noun, or the sing. used for the plu..

NOTE. The construction given to the two last mentioned terms is authorized by following rule (see 24th Sūtram of the Sect. on the nature of nouns, பெயரியல், in the second part on words, சொல்வதிகாரம், of the Nannūl)—பாலபகாவஹிவினாப

பெயர்களபாற பொதுமை. Under this rule the sing. of all nouns, being the names of objects, animate or inanimate, of which the gender is not distinguished, may be used for the plu.. This is especially the case with respect to names of

things limited by nature to a certain number, and, therefore, தான் though in the sing.

has been translated throughout this chapter *feet*; thus, also, கண் may mean *both eyes* &c. When such words occur, absolutely or under government, the context must determine their meaning, but when they govern a verb this is shewn by the verb being put in the sing. or plu., as declared in the following rule (see Sūtram 17th of the Sect. or nouns of the 2nd. Part of the Tolcāppiyam)—தெரிநின்றுடைமயவஃறி வினையிறபெயா - ஒருமையும் பனமையும் வினையொடுவருநெ the gender of neuter nominatives may always be known by the verbs they govern being sing. or plu. This rule is strictly confined to the அஃறிவினப்பபா வ and can in no case be extended to the உயர், துவினப்பபால, which includes nouns of which the masc. or fem. gender is distinguished by termination.

(30)

X.

பிற விபபெருநு கடனீ ந
து வ ரீ நீ ந தா ரீ

இறைவனடிசேராதார்
(ய)

Of those who swim the wide
extended sea

Of mortal birth, none ever
can escape,

But they who to the feet
of God adhere

“Of those who swim—none ever can
escape”—The original is நீநதுவர் நீநதார்
of those who swim they cannot swim, meaning
they can not swim

over or escape out of the ocean of human life.

Parimel-azhager thus paraphrases the

verse; —இறைவனடியை

நுமபுவினையசுசோநதாரிற்வியாகியபெ

ரியகடலில்நீநதுவார்தவின்சுசோராதார்

நீநதமாடடாராமிதனுளமுநதுவா They who

adhere to the raft of the feet of the Lord swim

the great ocean of human birth ; they who do not adhere to that will be engulfed in this. They will continue to transmigrate from form to form, subject to all the evils of matter.

“ They who to the feet ” &c.—The original is in the negative சோதா they who do not adhere but this version is justified both by Parimel-azhager's paraphrase and commentary ; he says, in the latter—சோதா ஓபது சொல்லெச்சம்-உலகியலைபறிவையாதுறைவனடிநெறிவழைப்பாக்குபிறவியறுத்தது யிவ்வாறன்றி மாறிவிழைப்பாக்ககீழ் தருமையுமா கியவிராண்டு மிதனுவியமிக்கப்பட்டன The affirmative they who adhere must here be understood. Those who think not on the affairs of the world, but meditating only on the feet of the Lord, break the bonds of mortal birth, and those who follow not this path, but allowing their thoughts to take a contrary direction do not break them, both of these are indicated by this verse.

“ The feet of God ”—In the observations appended to the preceding couplets, I have endeavoured, as far as the brevity to which I am necessarily confined would allow, to place in their true light the notions entertained by the venerable author of this work respecting the Deity. And to this I have been moved, because they are those which are received and strenuously maintained by all educated natives of Southern India, to whatever religious denomination they may professedly belong. In further illustration of this important subject, I add the following quotations ; confining myself to three generally known

works, though similar passages might be cited from many others treating either directly or indirectly on religious subjects. On them I shall make no remarks, as they will, to use a colloquial phrase, speak sufficiently for themselves.

The work in the Tamil

from which the first extracts are taken is the principal of those Language on which the tenets of the modern Vaish'nava or Va'sistàdwaita sect is founded : in that to which the second belongs the Adwaita principles are maintained. The metaphysics of these sects are as opposite as those of Priestley and Berkeley ; but, however different in their philosophical opinions, their religious belief and practice, which they both derive from the Vêda, is nearly the same.

TIRUPA'Y-MOZHI.

நீராயநிலனாயத்தீயாயககாலாயநெடுமவராயசீ
 சேராநீசுடாகனிரண்டாயச்சிவனாயயனாயயக்
 சுடராராழிவெண்சங்கேநதிகொடிதீயனபால
 வாராயொருநாணமணனுமவினனுமகிழ்வெ
 மணனுமவினனுமகிழ்க்குறளாயவலககாடடி
 மணனுமவினனுமகொண்டமாயவமமாடு
 நன்னியுனவினநானகண்டுநதுகததாட
 நன்னியொருநாணஞாலததூடேநடவாயெ
 Thou art the water, thou art the earth, thou art the fire, thou art the air
 thou art the extended ether,

Thou art the two regulating lights, thou art Siva, thou art Ayen (Brahmà);
Thou who holdest a sharp disk and a white conch, to me the sinner
Will thou not one day come, giving joy to earth and heaven?

To rejoice earth
thy power :
and heaven thou assumedst a dwarfish form

and displayedst

O Father of the energy which supports the earth and heaven,
I perceive thee by meditation and dance with delight,
Thou wilt assuredly one day approach me in this world !

உயாவறையாநலமுன

உயவனெனவனவன

மயாவறுமதிநல்மரு

ளினெனவனவன

அயாவறுமமராகளதிபதிபெவன

வன

துயரறுசுடரடிதொழு

தெழுனமனனெ

மன்னகமலமறமலாமிசையெழுதரு
 மன் னுணாவனவிலன்பொறியுணாவனவில
 னின் னுணா முழுநலமெதிராநிகழ்கதினி னும
 இன்னிலெனனதுயிராநிகழ்கதினி னும

Who but he possesseth in the highest degree the highest virtue ?

(32)

*Who but he vouchsafest clearness of
 understanding to dispel the fantasies
 of the world ?*

*Who but he is the Lord of deities free from all affliction ?
 Bow O my soul ! at his resplendent feet by which the miseries of the world
 are removed.*

*He removeth the impurity of the
 mind and causeth the flower of purity
 again to blow ;*

*His knowledge is eternal and immeasurable,
 but he is void of knowledge*

derived from the organs of sense ;

*He is intelligence, he, is perfect goodness ; by the past, the present or the future
 He is not affected ; he, who is my life, hath no superiors.*

பாவையுமெவருநதானுயவரவாசமயநதோ துந
தொயவிலெபுவணநதுகருஞ்சொலப்படா னுணர்வினமூர்த்தி
ஆவிசேருயி ரி னுனனானயா துமொரபற நிறாத
பாவலையதவிக்கடபு வவணயுநடைவீரமே

He who is himself all things and all persons ; whom, as every sect
Believe, is not connected with the five senses ; who is the consecrated
image of the mind,

The life of the soul ; even he may be attained by attaining the power of
perfect devotion abstracted from all sublunary things.

TIRUVASAGAM.

அநாசனேயனபர்க்கடியனே னுடையவப்பனையாநியோடாககை
புணாபுணாகனியப்புகுநதுநின் நுருககிபபேயவநுள்கடிநதமெயசுடரோ
தினாபொராமன துமமுதததென்கடநெநிருப்பெருந துறையுறையென
உணாபுணாவிதநதுநின்ற தோருணாபேயா னுணவண புணாகுமா துணாத

தே

உணாததமாமுனிவருமபரோடொழிநதா ருணாவுகருநதெரிவரும பொரு
தே

தே

இணங்கியவெல்லாவுயிராகடகுமுயிரோயெவணபயிறப்பதுகருமெமமருந
தே

தே

தினிரததோநிருளி நறெனிரத தாயொனியேநிருப்பெருந துறையுறையென
தே

தே

குணங்கடா விலவாவினபமே கினவண்கருதுகிடுவாககினி யெனன குறை
யே

தே

குறைவினா கிதைவேகோ நுவொவமுதேயீ நிரொக்கொழுநுடர்க்குனதே
மறைபுமாய மறைமின பொருளுமாய வந்தென மனதிலை மனைய மன
தே

தே

சிறைபெருகோபொறநிகதைவாயப்பாயுநிருப்பெருந துறையுறையென
இறைவனே சீயென னுடலிடங் கொணடா யினி புணவண யெனனாகதே

தே

Thou art the pure light which shineth in the

midst of expanded darkness,

Tiruperundurei !

unqualified happiness,—what more can

they require who are united to thee ?

Thou art the full weight without diminution,

thou art unadulterated nectar,

thou art a hill of unextinguishable, eternal light ;

Thou comest in the words and in the sense of the scriptures and art for ever fixed in my mind ;

Like undammed water thou flowest into my thoughts, O Siven of Tiruperundurei !

O Lord thou hast taken thy abode within me,—what more can I ask ?

O Sun arisen in my

Thou art he whose

mind that by continual solicitation I may propitiate thee !

lotus-feet are placed on the heads of the Gods, O Siven

of Tiruperundurei !

The expanded ether, water, earth, fire and air, these thou art not,

But without form art hidden among them ; I rejoice that I have seen

thee

now with the eye of the mind.

O Siven of
Thou art

. These quotations are from books generally considered orthodox, whether that, from which the following are made, is entirely so may be doubted. The author of this work, the title of which signifies *a discourse on God*, eschews alike the figurative mythology of the Purāṇas and the mystical philosophy of the Upanishata and Āgamas; denies the efficacy of all religious ceremonies, whether prescribed by the Smṛitis or invented in more recent times; derides the notion that the Almighty could have made an inherent difference in his creatures; and, finally, with the doctrine of the metempsychosis, rejects most of the dogmas believed by the various sects of Hindus.

(34)

SIVA-VA'CYAM.

பண்ணுநானபநிததெறிநதபன

மவர்களைத்தவன

பாழிலேசெயிதனாட்டமந

தொகளைத்தவன

பிண்டரூபததுநதபேரதிறைதத

கீரகீடனத்தவன

மீளவுஞ்சிவாலயங்களைமுழையநதததத

பன

அண்டர்கோனிருப்பிடமறிநதுணாந

தஞ்சன

கண்டகோயி

நடுறயவமென முகைமெடுப - தலைமேய

Formerly how many flowers have I gathered

and scattered,

How many prayers have I repeated in a vain worship?
While yet in the prime of my life, how much water have
I poured out?

And, moreover, how often have I
encompassed the holy places of Sion,

This I have left off, for the wise who
know the true God, the Lord of heavenly
beings,

Believe not the Idol of the temples apparent to
up to it their hands.

the eyes to be God, nor lift

நீனாயனனிதேரி லலிட டூதோ சிவன

நதகாரிய

மாராயுனனிதேரெலொமவததிதேநயிறைகதிநீர
வேனாயுனனிவிததையுனனிவிததிதேரெழுநிததைதருநத
தேனாயுனனலொராயிவபதவகனெசுரலாம

While taking up the water and throwing it again into the water (in perform-
ing the sand, hya and other rites) what is the object on which you think?

On whatsoever you think you have thrown all the water vainly:
Think on the root, think on the seed, and on the benefit arising from that seed;
When you are thus able to think, you may approach the feet of God.

அரியுமலலவர துமலலவய டுமலலவபபுறங்

கருமைடுவணமைடுசமமையுசகடந

துகின்றகாரணம

பெரியதலலிதிறியதலலிடுபணனுமா

துமலலடுவ

துரியமுங்கடநதுநின

றதுாதுாதுாதுேம

It is not Ari, it is not Aren, it is not Ayen ;

Far beyond the black (the colour of Vishnu) the white (the colour of Siva) or the red [the colour of Brahma] soars the everlasting cause :

It is not great, it is not small, neither is it male, nor female :

Beyond every state of corporeal being it is farther, farther, and farther still.

NOTE. The Second line of this verse is, also, interpreted as alluding to the three *gun'a*, or special qualities proceeding from the union of matter and spirit, namely, *satwam* beneficence, *rajasam* passion, and *tamasam* malignity. To explain precisely the term used in the last line, *duryam*, translated *corporeal state*, would require a dissertation on the five *avastha*, and thirty-five *tatwams*, or incidents of material existence, and a display of the whole philosophy of the *A'gamas*.

சா.வி.ய.ய.தே.த.டா.ச.வ.ந.து.ன.ட.கோ.வ.டு.லா

பு.த.ந.ம.ந.து.டு.ம.ந.ந.ல.டு.லா.பு.ல.ன.க.ம.ந.

ந.து.டு.ம.ந.ந.ல.டு.லா

காதுவானிகாநகமபிசூடகமபொன்னுநதலிலோ
 சாதிபேதமோதுகின்றதன்மையென்னதன்மையே
 What, O wretch, is caste? is not water an accumulation of fluid particles?
 Are not the five elements and the five senses one?
 Are not the several ornaments for the neck, the breast, and the feet equally gold?
 What then is the peculiar quality supposed to result from difference in caste?

கறந்தபூவொழிபுகர்கடைநதவெண்ணெயடுக்காப்புகா
 வுடைநதசகங்குஞ்செய்யுட்புகாவுடைபுகா
 உதநதவோரகடைநிதியுதிநதபுகாமபுகா
 விதநதபேரணமகாநிதியுதிநதபுகாமபுகா
 As milk once drawn cannot again enter the udder, nor butter churned be
 recombined with milk;
 As sound cannot be produced from a broken conch, nor the life be restored
 to its body;
 As a decayed leaf and a fallen flower cannot be reunited to the parent tree;
 So a man once dead is subject to no future birth.

As a further exemplification of the success with which Vira-māmuni has
 imitated, not merely the expression, but the modes of thought of the previous
 Tamil writers, the following stanzas are selected from the Tembāvanī. In the
 poem which is added, though by no means intended to emulate this author
 in perfection of language, a similar imitation of the style of these writers
 has been attempted; with what success the reader will judge.

TEMBĀVANĪ

அறகடைவியேயருடகடையேயருடகருஞகாசீரேய
 இறகடையேயருகடையேயருகருதளமொன்படூரான
 கிறகடையேயருகடையேயருகருதளமொன்படூரான
 பெறகடையேயருகடையேயருகருதளமொன்படூரான
 காந்தொளமொன்படூரான
 நீதநாளகருடபுறாறகையின்நிதிநிதிபெருஞ்செவ்வறகடையே
 பேரந்தொளபொருதகருதளமொன்படூரான
 ஞந்தொளபொருதகருதளமொன்படூரான
 Thou art the sea of virtue, thou art the sea of grace, thou art the most
 benevolent,

Thou art the sea of power, thou art the sea of prosperity, thou art the
 sea of wisdom which enlighteneth the mind;

Thou art the confirmation and the life of the world, to whom is no likeness:
 Thou art the sea by which I am confirmed, thou art to me as a mother
 and father; art thou not all to me?

Thou art the infinitely bright and heavenly Sun, which cannot be hidden
 by the assembled clouds and which sinketh not into the ocean;

Thou art the sea of constant felicity which hath neither swell nor wave;

Thou art an impregnable castle which no foe hath ever taken ; thou art the mountain which supporteth the earth ;

Thou art the life-giving nectar which cureth all distemper, allayeth all pain and removeth all defect.

தேனுநதையினை முனிவோயதீசினத்திறகுருளசெய்கனிவோயதீ
கூறுவகவியற்றதுணரவோயதீகூறுநதெனயற்றதுணரபபோயதீ
மாமுமபொருளையாவி இந்நின்றொருநிலைகொளமரபோயதீ
யிநுநதவிநாநனபுகழ்ககடலாழநதெனகடுகககாடகடடருளாமே
ஒளிநாககொடுவானகடர்புகழ்வொளிநாககொடுபனமணிபுகழ்க
கவிநாககொடுபறபுகழ்ககமழநாககொடுகாமலிபுகழ்த
தெனநாககொடுகோபபுனவுகழ்ததனதெனதெனபுகழ்பபநிவோயதீ
அவிநாககொடுகோபபுனவுகழ்ததனதெனதெனபுகழ்பபநிவோயதீ

O thou who in thy protecting kindness art angry and in anger delighteth in mercy !

O thou who without instruction knowest all things and sayest all things without a voice !

O thou who in the midst of all things changeable art by thy nature unchangeable !

Will thou not vouchsafe to shew the shore to me who am sunk in the everlasting ocean of thy praise ?

*The resplendent beings of heaven praise thee by their tongues of light ;
The various birds praise thee by the tongue of joy ; the flowers of the
grove praise thee by the tongue of fragrance ;*

*The waters praise thee by the tongue of transparency, O thou who art
praised for ever !*

*Will thou not teach me, the ignorant and the dumb, to praise thee by the
tongue of love ?*

மருடருவவியுருவேமருளதுசினவுருவே
 யருடருதையயுருவேயளவதுநுருவே
 தெருடருகவியுருவேசெயிராமதுருவே
 பொருடருவனியுருவேபொழிமணவடிதொழுதேன
 உலாயி வகவகிவிரையயுமறமடை யுளாயே
 உளையிலபடர்கடலேகடியுயிர்பெறுகளாயே

வனா யி ல்கு

விவரினேயவளர்தவமடைவனாயே

புளாயிமெதுமகனெபுதிமலரடிதொழுதேன
 மருமலிமகர்லிழடுமறைமவியுயர்பயனே
 திருமலிகாமுதிடுவெவமிதனிமுதலே
 யிருமலியுலகுளோயிணரோடுதொழுமடியே
 குருமலியறநெறியேகாமுமலரடிதொழுதேன

O thou who hast the power to cause dread, but art not disturbed by thine anger!
 O thou by whose mercy grace is vouchsafed and unnumbered blessings are
 conferred! O thou who art the knowledge which giveth understanding,
 who in the human form destroyedst sin! Who art a precious jewel set in gold!
 I worship thy feet diffusing fragrance.

O thou who possesseth knowledge not conveyed by words and art the word
 by which the highest virtue is conferred! O thou who art a broad ocean
 without a shore and the shore attained by beatified spirits! O thou who art
 eternal happiness without limit and the limit to be attained only by unceasing
 devotion! O thou, the Son of man without an equal, I worship the newly blown
 flower of thy feet!

O thou whose protecting grace resembleth the shade of fragrant flowers,
 who art the exalted sense of the scripture, whose hand, bounteous as the
 clouds, dispenseth felicity, who art alone the cause of salvation, whose feet
 those dwelling in the two worlds adore and adorn with flowers, who art both
 the teacher and the path of virtue, I worship the blooming flower of thy feet!

தரவுகொச்சக்கவிப்பா

நனநீ யுமலியி லொந்நமணியாரடுபரகடலா

ய

என நுண்ப பாரதமபுவரோயி வருகுந தஞ்சமுண்டு
 தினனீரமதின மலரநதநி றமலரோயெ னுடசேதிப்ப
 முனநெயவமவிட டெனபேனமு தையொனருய நமசிவாய
 மணனாடுவாருநிமனி தரகரொல்லவரும
 எனனா தவண்ட மனவயி வற நுளளாமபகையிடும

கண்ணாடமுற

காணாதமனமாடமுற கண்டபரம

தனனாமனி வணவணகதி யென்பவரோ

நமசிவாய

சித நிறைவரிவ்வுலகுடசி நியோரினசி துபொருளில்
 உற நிறையையவாகருவரோவல்லமையுமகிழ்ச்சியுள்ள
 பற நிறைவனித்தறையவாகாரேயபாகிஇஹ
 சொற நிறைவிடடுடடிதையசசோரிவேனே நமசிவாய
 வாயகையேன துமாயையோன துபவாருளதில்வேற நியாய
 நீயெல்லாடு
 மல்லாநீநின்னுனில்லாபபொருளாமிலவ்வி
 நீயெல்லேநீருளேநீகீயுயரசசிதீயாழம
 வாயொன நிட்டுலகெனாமவணங்குகுவே

நமசிவாய

யமனவருவகாலிமபொ நியுமியாதலையைபபொறுககாமைச்
 சமததவனபபோனபுனமலரநதசருவருயிருமலரடவங்
 கடலததிலதிரதுனிநேரகவலியிஞாறருவநதயரக
 வமருளததிலமரதலுக்கேயமைநதாடு நமசிவாய

(38)

Thou, who vouchsafest all good, art a
 waveless sea abounding in precious

jewels,

And the refuge of those who thus believe in thee ;
As the beauteous, full-blown flower of thy grace flourisheth in my soul,
I quit all other deities and say with entire devotion—reverence to the only God !
All mortals on this earth, all immortals in heaven,
And the various beings dwelling in innumerable systems of worlds,
Thee, the Supreme, not visible to the eye, but apparent to the mind,
Do worship at an awful distance, saying with one voice—reverence to the
only God !

The petty princes of the earth from the scanty wealth of their miserable
subjects,

Enforce a large tribute, but thou, to whom is all power and glory,
Who art the truly beloved king, requirest not tribute, therefore,
I offer thee not the tribute of the tongue, but pour forth my soul as tribute
before thee—reverence to the only God !

To thy comprehensive intelligence the distinctions of verity and illusion
do not exist ;

Thou art all, all thou, and without thee nothing is ;
Thou art light, thou art darkness, thou art height, thou art depth ;
Let the whole world praise thee exclaiming in one voice—reverence to the
only God !

When death approacheth and the five organs of sense cannot endure their
agony ;

When the flower of the soul, which erst
bloomed in beauty ~~shrinketh~~ like a
fading blossom,

And, like a drop of water trembling on a
lotos-leaf, agitated by anxiety

becometh faint;

Then, to pacify the war-within, take confidence and repeat—reverence to the only God!

NOTE. The compound here translated “reverence to the only God” is composed of two Sanscrit words, *namah* adoration, reverence and *śivāya* the 4th case of *śiva*, which, as is exemplified in many of the preceding extracts, is used, not merely as the designation of the third person of the Hindu triad, but as the peculiar name of the Deity. The whole, *namāśivāya*, is called the *pañchācshara*, *pentagrammaton*, and its mystic signification is amply explained in the A’gamas.

பிறவி birth; in comp. with the following term.—கடல் the sea; the nom. or obl. for the ac.—நீந்தவா those who swim the pro. part. fu. of நீந்தல் used indefinitely in the masc. plu., the nom. for the gen.—நீந்தா they cannot swim; the third pers. plu. masc. of the same verb.—இறைவன் the Lord: the nom for the gen.—அடிகள் the feet: the nom. for the ac.—கூடாநீந்தா those not united to; the nom. governing நீந்தா.

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CHAP. II.

வ

நன்கிறபடி The praise of rain.

நிறபடி signifies speciality, and the title of this Chapter, therefore, might be more literally rendered *the special qualities of rain*. In most Tamil works an address to rain, or a description of its effects follows the invocation to the Deity: in this,

according to Parmél-azhager, it is especially appropriate, as it treats of virtue, wealth, and enjoyment (அறம்பொருளைபம்), the existence of which, he says, by divine appointment depends on rain.

II.

வா னி ன று ல க ம

வ ழ ற கி வ ரு த லா ற்

ரு ன் மி ழ

த டெ ன று ணா ற் ப ற ற று

(க)

As by abundant ~~rain~~ the world subsists,
Life's sole elixir in this fluid know-

“ Life's sole elixir”—in the original அமிதம ambrosia, by eating which, as it is feigned, the gods of the inferior heaven obtained immortality; but the word, also, means, the elixir of life, or the universal medicine, which the adepts of all nations have so long sought for in vain. The author, I think, intends it to be received in the latter sense; rain he says is to be recognized as the true elixir of life, inferring of course that there is none other. This allusion, whichever meaning be given to the words, is most appropriate, as rain may, without a figure, be said to be the life of the country of which the Tamil is the native language. This in its whole extent is arid, it gives rise to no considerable river, it's mountains and even its hills are solid rocks of granite,

among which springs are seldom found, and it depends, therefore, for its supply of water on the fall of the periodical rains, which are often scanty and sometimes fail entirely. Even Shózhá-nád'u, through which the Cáveri has been artificially conducted, is not naturally moist: it is fertilized whol'y by the various branches of that river, which derives it's waters from the rains that fall in the hills in which it has its source. To the natives of such a country it is, therefore, not surprising that the rain should be an object of the grea-

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test solicitude; hence the rule that their critics have laid down that all long poems, those of the narrative kind especially, shall open by an encomium on rain and hence the enthusiasm with which their poets have treated this favorite subject. As a contrast to the chaster style and severer reason of Tiruvál'luer, I quote the following verses from the first canto (ஈட்டுப்படலம்) of the Chináman'i.

இலங்கலாழியிஞானகேற நீட்டமபோற்
கவருதெனடிசைமேயநதுகணமழை
பொலயகொளகொன்றையினுசடைபோனமினனி
விலங்குசேநதுவினனேறிவிட்டாரததவே
தேனிகாததுயரமொயவசைசெனனியின
மேனிகாததுவிசுமபுறவெனவிவெண
கோனிகாததனபோற்கொழுந்தான்குண
வானிகாததுமணநதுசோரிநதவே

Like a herd of elephants belonging on some resplendent Emperor, the gregarious clouds, having grazed on the clear waves of the troublous ocean, darting lightnings, resembling the dark hair of Siva, having

the beautiful golden flowers of the candei on
reached the mountains and climbed the sky,
wide opening bellowed aloud.

' On the top of the high and clustering
mountains, covered with honey-combs, when the
clouds had gathered
together, their abundant streams, resem- bling
lucid rods of silver, uniting filled the whole
heavens and poured down in torrents.

This strain continues through some stanzas, and then the poet, descending
from the clouds, thus describes the effects of the waters in fertilizing the
earth and exciting the industry of the husbandmen.

பழங்கொடையிலியெனப்பரநதுபாயபுனல்
வழங்கமுன்னியறநியசுதைசெயவாயததவந்த்
தழங்குநாற்பமபையிறசாநநிநாடெலா
முழங்குதீமபுனலகமுரியமொயததவே
வெலறகருங்குஞ்சரமவேட்டமபட்டெனத
தவந்ததவலிமவாகதாதனாககததாழநதுபேயக
குவித்தவலிமகளிரதங்கறபிறகேட்டக
விஸிப்படாநிஹநதனபிறவுமென்பவே
கௌவையங்கடுமபுனலொலியுங்

காப்பவர

செவ்வனாரு
யிராருவின்குமபம்பையு
மெவவெலாததிசைதொறுமின
முககாரொடு
பெளவநின்
நிபம்புவதொத்ததெனபவே

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மாமனுமருக்னுமபோலுமனபின்
காமனுசாமனுமபோலுமகாட்சிய
புமனுமரிசிபுலவாரநதமோடமுன
தாயின்மமைநதுதநதொழிநின்ம்ககவே
நெறிமருபபெருமையினெருத்தனீனினரு
செறிமருபபேறநினருசிலம்பப்பணனுநீஇப
பொறிவநிவராநின்மரியப்புகருடன
வெறிகமழுகழனியினுநருவெனனமே

Spreading abroad like the leaves of the fruit-bearing coco the flowing waters advanced: near the canals firmly compact in ancient time with cement, all the country-people, speaking by the far-resounding voice of the labor, gathered together as the sweet water roaring aloud burst the interior.

As the untamed elephant caught in the toils, so, the people having abated the fury of the waters, they run slowly and fill the fields and adjacent grounds abundantly; as the hearts of women with knotted hair are filled by chastity.

The murmuring of the pure and quickly flowing water, the cries of those who carefully guard them, their labors resounding in a hundred thousand places; all this fills the horizon with uproar, and may be said to resemble the bellowing of the ocean conflicting with the clouds.

United in affection as a father-in-law with his son-in-law, appearing like Cāmen the God of love and his brother Sāmen, having filled themselves with flowers, corn and grass, yoked each with its own kind and well trained to labour,

Large droves of young males of the buffalo species, with branching horns, and of oxen, with contracted horns, bellow around; having yoked these for tillage, while the variegated varāt-fish fled scared away, there descended into the well-watered fields, perfumed by various scents, a multitude of ploughmen.

வான the sensible heaven; rain; here it has the latter meaning.—
 தின்று continuing; the ger. of திறநல் to stand, remain, continue.—உலகம் the world; the nom. governing the following ger. and verb. noun.—
 வழங்கி proceeding, subsisting, enduring, the ger. of வழங்குதல்.—வருதலால் from the coming, the verbal in the 3rd. or instrumentive case; in this form it must in general be construed in English by the words as, because, thus வழங்கி வருதலால் as it comes to subsist.—ருன for தான, the த being converted to ந by the preceding உ, itself.—அம் முதல the elixir of life; the nom. of the sub. verb. understood.—எனது saying, the ger. of எனதல் to say; this word has usually the meaning of the conj. particle that as in this instance தானயி முதலெனது that it is the elixir

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of life.—உணர் to be considered, the infinitive of உணர்தல் to think.—புரதறு it is fit, it ought: the third per. sing. neu. of பால nature, quality, property, conjugated as a verb.

NOTE. The sentence வானினது is absolute and would be construed by the abl. abs. in Latin, *pluvia non intermittente*; the ger.

however cannot be used absolutely and under the general rule, therefore, சொற்றிறியி னும உபாருமுரி யாவின் கருறை though the forms comprehended under the term the defect of the verb be interchanged their meaning is not altered, the ger. தினறு must be considered as used for the inf. நிற ப.



II.

விண்ணை நம்புபவின் விநாயகத
கண்ணை நம்புந் தம்பசி
(ந)

When clouds, deceiving hope,
withhold their stores, Around
the sea-girt earth gaunt famine
stalks.

"The sea-girt earth"—the compound term translated *sea* is விக்கிரா the broad water a customary periphrasis for the ocean. Parimēl-azhagar says—கடவுடைந்தாழி இவ்வுயிர்வெல்லுமென்பாசகிராநாயனுலிகத்தெனரு the author means by the expression—the vast earth surrounded by the broad water—that notwithstanding the existence of the sea that alone without the assistance of the clouds is of no benefit. In the poetical language of the Tamil writers the clouds are not mere collections of vapors but living beings which go to graze in the liquid plains of the ocean, return surcharged with the fluid they have taken up, slowly climb the mountains and disgorge their contents on their summits. Hence the expression in the commencement of this couplet வினைநிறுபெயப்பின when the clouds standing still deceive; that is when after having gathered together they do not proceed on their journey to the sea and consequently collect no waters. Hence, also, the allusion in the first verse of the preceding quotation from the Chiutāmanī and in the following from Camben's Rāmāyaṇam.

தேவனாகவுலிறத்தவான
சூறணிநதுசேனருகவிடுமயநதகிற
சேறணிநகமுலுதகிற
மறுகைதன்
சூறணிநதவனமெலியினமீண்டவே

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The clouds which were of the color of the god who is covered by grey ashes while proceeding on their way, having arrived and grazed on the waters of the ocean, return like the young Goddess of felicity on whose breast is rubbed the yellow paste of the sweet-smelling āgil and like the dark body of him who is adorned by her splendor.

Siva whose color is white is alluded to in the first line of this stanza and Lacsmini of a golden hue and Vishn'u of a deep azure, on whose breast she reclines, in the last; the poet says the clouds, which went white down to the sea, return black by abundance of water and illuminated by flashes of yellow lightning.

~~வின~~ the sky, the sensible heavens, a cloud.—வினது when it stays, from விதறல் to stand, stay: this word, though the construction is the same, has here apparently a sense directly opposite to that given to it in the preceding couplet, but the difference is really produced by the meaning of the governing noun; when the rain வான stays it continues to fall; when the sky or the clouds வின stay or are still no rain falls.—பொய்யபயின் the same as பொய்ததால் if it deceive, from பொய்ததல் to lie, deceive.—விநிதீர the ocean, from விநி the root of the verb விநிதல் to extend, used for the indefinite participle, and தீர water.—வியன vast.—உலகத்து of the world; the obl. used for the gen.—உன for உன் the en being

changed to ன by the following ~~in the interior~~; this word is commonly used as a preposition to form the 7th or locative case in the sense of in, with-

in.—வினது standing, remaining.—உடறதும் will vex, the 3rd. per. neu. fu. of உடறதல் to vex, torment.—பசி famine, hunger. விநிதீரவியனுலகம் form one compound term the principal members of which must be connected by supplying some word, such as சூழ்நத surrounded, thus விநிதீரசூழ்நதவியனுலகம் the vast earth surrounded by the ocean.

III.

எரினாழர் அருழவ
ரபுயலெனனம்
வாரி வளங்குநறிககால

(௪) The fruitful toils
of men and steers must cease,
If cease the flow of water from
the clouds.

“ The fruitful toils of men and
steers ” — The Tamil nation may be consi-
dered as chiefly agricultural, originally,
perhaps, wholly so, for, though

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various manufactures existed in the provinces to which the dominion of the ancient Tamil Princes extended, the several castes by which these were conducted were, by the ancient institutions of the country, in absolute subjection to the cultivating tribes; the *Cāṇiyāṭchicār*, or Lords of the soil, who, however, derived their superiority, not from fictitious incidents, but from (*uzhavadēi*) the rights of the plough. Intercourse with foreign nations, the extension of commerce, and other circumstances have in latter times materially altered the manners of the olden time and infringed the privileges of the landed proprietors, but they have not been able to prevent a lively tradition of them remaining, and this has given origin to the dissensions between the factions denominated *Valang-caiyār* and *Idung-caiyār*, or, as commonly though improperly called, *the right and left-hand castes*; the former including the whole of the agricultural tribes, who endeavour, under a different order of things, to maintain their ancient pre-eminence; the latter, including chiefly the trading and manufacturing tribes, who endeavour, and in modern days generally with success, to evade it.

The veneration in which the Tamil people formerly held the plough was unbounded. The numerous remains of ancient art, existing in all parts of the country, consist, almost exclusively, in buildings intended for religious and charitable purposes and those reservoirs, channels, and embankments, which by restraining and distributing the waters of the periodical rains, render the soil fit for the labors of the husbandman. Many of these are stupendous works and must have been erected when a great portion of the wealth of the country was systematically applied to the agricultural improvement of it; when in fact the cultivators of the soil were, as tradition states them to have been, the nobles of the land and their occupation alike the source of wealth and honor. Camben the translator of the Rāmāyanam, which he undertook under the patronage of the wealthy farmer Ven'nei-nellūr Sadeiyen, whom he has celebrated in it, has left a poem called *செழுபது* the seventy stanzas in praise of the plough, from which the following extracts are taken. The first of these verses commences with a couplet borrowed from the Cural (see the 3rd. verse of the 104 Chapter entitled *செழு* On agriculture in the second Part *பொருட்பால்* On wealth).

செழுதுணடுவாழ்வாரோவாழ்வாரமறநெல்வீர
 , நொழுதுணடுபின்செவபவரனடுருதொலதுலகி
 வெழுதுணடமறையனடுருவிவருடனெயிகலிமது
 பழுதனடுருகடவெழுநதபாரிடதவிநவிநததோகடு

"THOSE TRULY LIVE WHO LIVE BY THE PLOUGH; ALL OTHERS DO NOT LIVE, AS THEY ARE IN SERVITUDE AND DEPEND UPON THOSE THEY SERVE,"—is it not so? is it not thus that in the ancient world the precept was written? is it not wrong, therefore, to compare with these any that are born in the sea-surrounded earth?

வானினமழைபொழிந்தாலு
மவளமபடுவதிவாராலே

நானமறையவர்களை
விநலமபடுவதிவாராலே

சேவனநகாடுபொருமனனர
செருககனததிறசெருககுமத

யாவனவடிகிவருடையவருததுவகியதனாலே
வாழினானகிறவேததவனாகினமதுநெறியு
மாழியாலுநகுகுமடனமனாரபெருகிறவு
புழிபெயரினாமெய்யாதுயுடையபெருககாளர
மெழியாவினியாவதல்காவினெனருவினியாவ

By these when the rain pours from the heavens abundance is produced; by these, also, is produced the benefit of the science of those by whom the precepts of wisdom are taught; and by the strength of their oxen is supported the strength of the furious elephant, bearing death through the field, when princes lead their armies forth to battle.

**The laws of Menu, cherished
by the lords the four Védas; the felicity of vic-
torious princes, who protect the world by their arms; these are matured by the
plough-handle of the cultivators of the earth, whose word will never change even
though**

fate should change.

கொயேற்றசெழுங்கிறோடுவிநெடுந்தேரபுண்டுகம

வனாயேறறகடலுலகெவருள்ருவொமாறதுவது
வினாயேறறவிருதித்தொரவதுமையுடனவிழாமே
கண்டேவறதுதுதுனதொகாரளருமுதுகமே

*The yoke attached to the chariot of the glorious sun of beauteous beams dis-
pelleth darkness from the world surrounded by the sea and supported by moun-
tains: is it not, also, the plough-yoke of the husbandmen which preserveth the
inhabitants of the broad and fragrant earth from falling into poverty?*

பாரபூட்டுததெய்வனததும்பகடுகளும்பரம்பூட்டு

போரு: - நுகர்ந் துதது பொருதிவெமேறசரம்பூட்டான

காரபூட்டுயகொடைதத்க்கெகருவிவினகாடர

சரபூட்டிவெதமறநிளவியுதேரபூட்டானே

*Neither the elephants which support the quarters of the world could sus-
tain their burthen, nor could the god of love, prepared for combat, place the ar-
row on his bow, were it not that the cultivators of the country enriched by the
Câteri, liberal as the clouds, yoked their oxen to the plough, nor till then does
the sun yoke his chariot.*

வெய்கோபககிக-நதவேவாஸாவிவெவயலிட

எபயகோலமுடிசுருதபபாரகேநதரமுடிசுருததம்

பொயகோதககனியரவனபடோரவேநதரநடததுகினற

செயகோவததாயகயகோரேடிசெருருதிதுகோலே

*When, in the productive fields of the Vél'dér, who ever escape the furious rage
of famine, the bundles (mud'i) of green plants are arranged in perfect beauty,
perfect, also, are the crowns (mud'i) of the princes of the earth; and the rod (còl)*

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*which supports the sceptre (shen-còl) saved by the battle-king attended by
intoxicated elephants, furious as the swelling waves of the ocean, is the small*

rod (vīrucōl) by which the plough is driven.

NOTE. Vēlāṭer and Cāṇāṭer, translated *husbandmen* in the fourth verse of this quotation, are names of the principal tribe of Tamil cultivators, in whom in former times the property in the soil seems exclusively to have vested.

எரின *by steers*, the obl. used for the instru. case; this word, from எரிதல் *to agree together, correspond*, signifies lit. a *yoke of oxen*, but, as it might here be rendered, by synecdoche the whole equipage of the plough including oxen &c.—உழவர் *they can not plough*, the 3rd. per. plu. neg. of உழுதல்.—உழவர் *husbandmen*; an appellative noun in the plu. masc. of the same derivation as the preceding term.—புயல் the clouds.—என னும lit. *which may be called*, the indefinite participle of எனதல் *to say*; it is often used, as in the present instance, instead of அரும or அன and gives an adjective or possessive meaning to the term with which it is not connected.—காந் water. புயலென னும காந் means simply *the water of the clouds, rain*.—ஊம *greatness, abundance*.—குன்றி *lessened from*. குன்றல் *to lessen neu.*, this word which has the form of the ger. is here a contraction of the past part. குன்றிய.—கால *when*; this is properly a noun signifying *time*, but when, as in this place, it is connected with the part. of any verb, it has the adverbial signification here assigned to it and the initial *o* is doubled.

NOTE. Though the root *செ* give origin to many words in both dialects the verb செதல் is used only in low Tamil in the sense here given it and is frequently, but improperly; confounded with செதல் a contraction of the impersonal verb தியல் *it is possible*. See Bechi's Tamil-Latin dictionary for the distinction between these words.

IV.

கேடுபபதூஉங்கேடடாரககுச்சாரவாயமற

முங்கே

யேடுபபதூஉமேலலாம

ழை (டு)

It spreads destruction round ;
 it's genial aid
 Again revives, restores all it
 destroys ;
 Such is the power of rain

“ Restores all it destroys ”—Those who in tropical
 force of the descending floods, rushing in torrents over

climates have seen the
 the land and sweeping

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all before them, and those who, after a long continuance of drought, have
 there seen nature, awakened, as it were, from her lethargy by the fury of the
 storm, covering the parched and barren plains with life and verdure, can
 alone duly appreciate the justness of this thought.

In further illustration of the subject of this chapter, I insert the following
 extracts; the first is part of the eulogium on rain in the first canto நாடாபு
 டா of the *NYÂNĀ' BICA-RA'YER CĀPPIYAM* an epic poem by Vidvân Sâmi-nâda
 Pillai, who was long the Tamil preceptor of the translator. The last is a cho-
 riambic Stanza by Vîra-mâmunî, which, though professedly describing Italy,
 is entirely in the manner of the Tamil poets and in every respect appropriate
 to their climate; it forms the example for the construction of the species of verse
 called calippâ in the fourth Part of the Tonnûl, ஸாபுடகாசம் on Prosody.

வானமாவியுட்காயவதேடுதன்புவிவதைப்ப
 மானமாவநடுவருசுடரமாரியேபடைகொண்
 டுனமாகடுகனவுச்சியிலம்பிபடபொழிநத
 தானமேகரைவாககினசரிவநீரதோற்றம்

பலவியாகங்காருதநதையாமபுருதியவவுயிராகி
 கொவ்ருந்ததவகைவெனூநதாயுததிரவயிசீ
 டெனவியுட்குதடுகரிசனமறைககமகரகருக்
 கவியனமுலபபாவினாநிதிநெனவகைபுடும்

The Earth, impatient of the scorching heat of the sun of heaven, to annoy him assumed the form of a stupendous mountain; the bright-burning sun, calling forth the armies of the clouds, ordered them to reduce the rebellious earth; then the thunder bolts darted forth like arrows and the water flowing down seemed to dissolve the entire mountain.

When the sun, the father of various living beings, destroys in his burning wrath his offspring, their mother earth, inwardly pitying them, hides her children from his view by a propitious veil of clouds and seems to cherish them with milk springing from her breasts the rocky mountains.

RAMAYANAM.

பம்பிமேகமபரநதன்பா னுவான

நம்பனமாதூலன்வெமமையைநன்னினான
 ஆம்பிநாடதுமென்றகனருநநினமேல்
 இம்பரவாரியெழுவதுபோன்றவே
 புள்ளிமாலவரைபபொன்னெனடுகாகிவான்
 வெளிலீழிடைநீழுவன

தாராய

வுள்ளியுள்ளவெலொழுவநதீயுமவ
 வுள்ளியோரின

வழுவகினமேகமே

தவியுமாக்முததாளுநதழீதியத விவெரிவாதிறைநினறதுபோல்வே

மலையி. இளளவெலாக்முததாளுநதழீதியத
விவெரிவாதிறைநினறதுபோல்வே

The clouds collecting spread abroad ; and it seemed as if Mount Inaiyam, the father-in-law of Siven, being overheated by the sun, the ocean had raised itself to this region to bathe the broad mountain in its waters.

Beholding the renowned and mighty mountain shining like gold, the clouds, poured down their streams like pensile threads of silver, bounteous as the generous, who, from the impulse of their own minds, dispense their gifts with delight.

Embracing at once the head, the breast and the feet, and stopping for an instant only, the flood, having collected together every thing buoyant within the mountain, swept it away, as a woman who sells her favors for a price sweeps away the wealth of her paramours.

கலவிடைபரிநகதுபோநதுகடவினடககலததீதத
மெல்லியினமறைகரைவியம்பருமபொருளிதெனத
தொல்லியிடுனறேயாகிததுறைதொதுமபரநதருபுசரி
பலபெருங்குடியருசொல்லுமபெருங்குடிமபொறபுரநததனறே

The flood having it's birth in the mountains went forward to mix with the ocean ; even as the meaning so difficult to be obtained from the illimitable scriptures, which in ancient times received but one interpretation, but, having spread through various paths, are now by every sect differently interpreted, thus spread the flood.

TEMAVAN'I.

புளளுலாமவிசுமபிடைதொதுமபொருமபுடைபொருவ
வெளளுலாமபுடைவென.சொழியருக்கோடுவிளங்கித
தெளளுலாநதுரைதுரைபபவுண்டெழுநதுயரபரநது

வளஞ்ஞலாகருமதகரியின் மெனததேதானற
 போரபுறங்கொடுபொருததெருத்திறதேயத்தொளியேற்
 றேரபுறங்கொடுதிகைதொறுயிருளறயினனி
 வாரபுறங்கொடுவளரமுாசோவியெனவதிரநது
 றேரபுறங்கொடுநீன முகின முழங்கினமாநோ
 படையெனசெருப்பகைதரப்படநதனவல்லாற
 கடையெனசெறிசுருவியுடோடுருறறியவளளற
 கொடையெனசெழுங்குனறெடுவயினறெறுங்குளிர
 ம் கடையெனசெசோரிவியன முகிலவனாவிர்பொழிய

படித்தநூலவைபயன்படவிரித்தது
 னாபபவரபோ
 நடித்தநீனமுகிறவழதவடுபபொவி
 நதபொனமலையே
 குடித்தநீ லொங்கொப்பளித்தமு
 தெனவருவி
 யிடித்தருவொவியெழுத்தனாயெ
 நிரநதுருண்டிய.

As in an army arrayed for battle,
 over all the sky, where the birds rove,

white clouds appear resembling white
banners; but, having filled themselves
with the clear waves of the ocean, they
spread abroad and seem like a mighty
herd of black and furious elephants.

Like bright spears glancing from
the breasts of warriors in the field of
battle, they darted their lightnings
dissipating darkness in every quarter and,
trembling as it were by
the reverberating sound of
leather-bound cymbals, the
black and watery clouds thundered
aloud.

Though at first taking the appearance of an army prepared for horrid
battle, at length, as the liberal minded bestow their gifts, diffusing coldness over
the mountains and the whole expanse of the earth, the extended clouds poured
down abundant rain.

Like those, who, for the benefit of others, teach the learning they have ac-
quired, the mountains abounding in gold, whose summits are embraced by the
clouds, cast forth all the water they had imbibed and the nectarean stream,
gurgling incessantly, rolled on it's
swelling waves.

ஆளுகொடுவதிரங்கியகருடு

வெரவகடநடுத

எரு

சொருவந் திமைத்தரீணமருதமுந் ககீத
 துருசிவாந் திதுடரநதகலகருடகட னுக்கல்
 விருசையாரொலாமவெறுததுநீடிவநியபோனதே

The streams passed boldly all the rocks that opposed their passage and, leaving the far-extended tract of cultivated land, bright with exhaustless wealth, without stay flowed towards the azure ocean; as the wise, who, renouncing all, aspire alone to obtain heaven.

செறியுலாமபுனற

சிறைசெயதுபபனபடவொதுககி

வெறியுலாமவரவிடைநதகல்

வயலவழிவிடுவார

பொறியுலாமவழிபோககில

தியலபடவடககி

நெறியுலாவறநேரவைநீறுததினரபோனதே

The people arresting the full stream and turning it to advantage, conducted it to the broad field, abounding in fragrant flowers; as, restraining the five organs of sense from their own ways, the wise confine them to path of virtue.

வெண்கவிப்பா

செனனுககீர்பொழியச்செலவநிலைககற

முமிகப பொனனுககீரபுரையப்புவனமெல

லாமபுரநதாண்டே

கருமேவுமவன் தவமுடிகமழவயறபாயபூநதடஞ்சூழ
 மருமேவுநிறகுசர்வம்மயினமேவிககளித்தாடக
 கருமடப
 ாபபசுசெருசாடிகாயத்தல்ககைகககடைச்சியரோ

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கருமபொபபசுசூழிபபோரதுதிததுவபபவிநதீநது
 மால்தாழசூழலசையமனகருநிவயொதித்தாட
 ஆல்தாழபுனலொருகியலரவனமுடிகனிபொழிலும
 மலதி

வளரசிறம்போங்கவரையாச்சோமனமவெறுபப
 நலகிவளரித்தலநனஞ்ஞ

Here pour the waters from the clouds
 of heaven, Diffusing wealth and virtue through
 the land, Whose wide dominion, like the ambient
 sky,
 Spread it's protecting influence o'er the earth. To
 fragrant fields, where creeps the pregnant conch,
 From flowery lakes the full stream flows; the
 while The peafowl dances neath the verdant

shade Of sweetly scented groves. The
ripened rice O'ertops the cane and
flowery-fingered girls With liberal hand to all
the poor, who swarm Like bees around,
distribute many a sheaf,
And, while their hair by odorous wreaths
adorned Floats loosely in the breeze, join in the
dance As at a marriage feast, their nimble feet
Accordant to their sounding hands. And here
The luscious Juice flows from the cane
compressed; Unnumbered flowerets scent the
ambient air; Unnumbered trees
their racy fruits afford. The various
produce of the plenteous field
And boundless wealth that satiates the mind,
Thus yieldeth Italy, delightful land!

கெடுப்பது *that which will destroy*; the neu. part. of the fu. tense of கெடுதல் *to destroy*; the particle கம் *and* repeated and prolonged by அனபென— conjoins this and the following term கடுப்பது.—கெட டாரக்கு *to those destroyed*, the dative plu. of the part. past of the same verb.—சாரவரய *becoming favorable*, compounded of சாரவு *favor* and அய the gerund of ஆதல் *to become*: this gerund generally gives an adverbial meaning to the terms to which it is joined.—மறு *again*; though here used adverbially it is properly a noun meaning *another, a different one*.—ஆகவே *for அப்படி in the same manner*.—எடுப்பது *that which will raise*.—எவ்வாறு *all things*.—மழை *rain*; the substantive verb is here understood.

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CHAP. III.

நிததாரபெருமை

The praise of holy men.

The title of this Chapter may be rendered more literally *The greatness of holy men*: நிததார is synonymous with நுநததார and means *those who have entered the third or fourth order of life; devotees, ascetics, anchorites*.



ஒ

முகக ததநீ ததாரபெருமை

விழுப்பதகவேண்டுமபனுவற றுணிவு

(க)

A strict adherence to the
rule professed,

Than do all other virtues,
the devout

Exalteth
more; ~~this every~~ code ordains.

“ The rule professed—the devout ”—The term சீததார from சீததல 10 forsake, to separate, as used here and in the title of this chapter does not signify merely one who has devoted himself to a religious life, but one who, having forsaken all mundane affections, is separated from carnal sympathies and prepared for immortality. How this state is attained is so distinctly though concisely described by Parimèl-azhager in commenting on this verse that I insert the whole passage; in it, also, the explanation of ஒழுக்கம் rule is found. உரியவொழுக்கத்தின்கண் ணேவின ஸூதுறத்தலாவது - தீததமவருணத்திற் குறிக்கெழுமுரியவொழுக்கங்களை வழுவாடு தாழ்கவ றமவ னருமறம வளாப்பாவகதெயும - பாவகதெயவ நியாமைசீலகும நியாமை சீலகடுவ ரித்தவசித்தவகன துலே துபாட்டுணாவு மழிதனமாடுவவாயவிமனம ஸூ கைமசிபவகனி ஸுவரூபமுமி நவிததுன பழக தொன துமவைதொன்றவி டமுனகளுகை புண்டாமஃதுண்டாகப்பிறவிக்குக காரணமாகிய பயன் ன ஸூயறிகுக்கிவகி டயாகமுபறசியுண்டாமஃதுண்டாகடுமயபுணாவுபிறநது புறப்பறருகியவென தனப துமகப்பறருகியயாடுனனப துமவிடுமாக லாவிவலிா ணடுப றதையுமி மமுறை ஸ்யபுவரததுவிடுகடுவகடுகொனச. A strict adherence to the proper rule is true devotion. By thus adhering to the rules appropriate to their respective tribes or states virtue increaseth; by

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the increase of virtue, sin is abated; by the abatement of sin ignorance is destroyed; by the destruction of ignorance the difference between time and eternity is known, and reflection on the evils of mortal birth and disgust at the pleasures enjoyed, in transient succession, in this world and in the heaven of the inferior deities arises; by reflecting on these the desire of eternal beatitude is produced; from this proceeds the abandonment of the fruitless works, which are the cause of mortal birth, and the practice of meditation, and from meditation true knowledge: the distinction of that which is external as mine and of that which is internal as I then ceases and these two affections are thus renounced with abhorrence. It is thus to be explained.

The disgust at the world and worldly affections, here stated to be the proper characteristic of the real devotee, is a notion common to enthusiasts of all nations and ages. Qualified by the name of philosophy it is nearly allied to the tenets of the ancient Cynics and Stoics and it was preached as an article of faith by the modern Puritans. It has been the object, also, of every Rule established in the Christian world for the guidance of "Eremites and Friars, white, black, and gray," from the period when monastic penance was transplanted from the wilds of India and found a congenial soil in the deserts of the Thebais. The Hindus, however, among whom it originated, have carried their ideas of the "Divine philosophy" farther than others, as they require, not merely the relinquishment of every selfish attachment, but the utter annihilation of self: even this is not considered by Vira-māmuni, as inconsistent

with doctrines of his own Church, as the following extracts, in which the every expressions used in the last quotation, will evince.

occur

TEMBĀVAN'I.

பவமேபழிததுபபுவனத்திற்படாநதவணவகிறுதுயிரகாததுத
 ஆவமேநயவண்பயததுயககுநதுவணயேதெனன்னபனதுயிரகபீன
 கவமேதுயரசெயராணெனதெனருயவிருபறறிவிததுகருந
 தவமேயுயிரககோரதுவணயெனருனறவத்தின்பவவகக்ரைகண்டான
*When the means are sought by which, forsaking sin, the soul may be
 protected from the evils spread
 may be obtained; it will be found*

*through the world and everlasting happiness
 that devotion, by cutting off the two affections,
 expressed by the terms I and MINE, by which
 immortal souls are here vainly
 disturbed, is the sole cause of their salvation:*

the shore of the ocean of devotion.
thus said Joseph, who had beheld

மேயத்து வரை யி
யு கடுக னத துற வி ன ற ம னை யோ ர
பொ யத்து வரைபென
துதமபொ றிகளபொழுவா
ரஈதுவனைகடெநதபினைவையாமற நிவ

These who have attained the eminence of
devotion and, despising, as illu- sion, the aid of
the body, have annihilated their sensitive
organs; after they

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have thus rejected with disgust corporeal aid, say
in this world?
what further aid they require

தானறனதெனறிருதகுதிப்பறறது
கோனறனவடறகோடுநாகவிவாநுயர
கோனறனதருணிக்ஞ்சாரநதகோனைகவி

His power, who by the force of devotion has annihilated the two affections, expressed by the terms *HIMSELF* and *HIS OWN*, supported by the protecting grace of the most High, the King of heaven, is sufficient to shake the three worlds.

“ This very code ordains”—In the original the பனுவல் code is in the singular, but the commentator above quoted very properly considers it a general term; he says—பனுவலென்பபொதுபடக்கூறியவதனானையொன்றாவதாயுதரவகளைவெவ்வற்றிறகும் ஐதொத்ததுணிபென்பதுபெற்றகூற as the word code is here used in a general sense, it must be received as meaning that this is the ordination of the codes of all sects, however differing from each other on other points. In fact the various sects that have existed in India, whether deriving their opinions from the Védas, the Paramágamam (the sacred writings of the Jaines are collectively so called and it is the only term by which they can be conveniently distinguished), or the writings of the Baudhas, appear to have agreed in the idea that seclusion from worldly affairs was necessary for the attainment of a true knowledge of divine things and to have established, consequently, from the earliest ages different orders of devotees. By the Smritis, two rules only, that for the *Vánaprastha* and that for the *Sanyási* (see verse I of the Chap. IV) are recognized: these terms may be appropriately rendered, *Cenobites* and *Anachorites* and to both the common name *Hermit* is applicable, as the votaries of each order were inhabitants of the wilderness. The difference between them was that the former continued to perform the five great sacraments (*pancha mahá-yéjnam*), the daily offerings to the patriarchal sages (*terpanam*) and those made daily, monthly and annually to ancestors (*terpanam, hómam, srad-dham*), and the oblations the gods (*terpanam, agnihótram, aupásanam*), ordained by the law to be observed by the *Grahi* or householder; and that the latter did not perform these or any other rites or ceremonies religious or civil. The former, moreover, might live in community, collect provisions, as herbs, roots, fruit &c., and prepare food; while the latter, also called *Bhicschaca Mendicants*, subsisted wholly on alms. The rules for the guidance of those assuming these orders are, propounded in the sixth Chapter (*Sash'thòdhyáya*) of the code of Menu, according to the ancient law; in the code of Parásara, which is the law in force in the present age, they are not noticed. As the 24th and 43rd verses of the former will sufficiently explain the more material difference between the two orders, they are here cited; the first applies to the *Vánaprastha*, the second to the *Sanyási*.

While performing his morning, noon and evening ablutions let him satisfy the gods and manes by the libation of water (*terpanam*, under this term, this ceremony being the first in order, must be understood all those above-mentioned) and, practicing austerities more and more severe, let him dry up his body.

Let him be without fire (either for preparing food or the performance of ceremonial rites), without a fixed residence, (accordingly it is the practice for the votaries of this order not to remain in one place beyond a determined period), let him repair to a town only to procure food, let him not be anxious (either for comfort or discomfort, for sickness or health, for life or death) nor wavering, but silently devout (*munih*, the term used, means either a silent man or a devotee) let his thoughts be fixed on God alone (the words on God are here supplied by the commentator—*bhavaṇa brahmaṇi samāhitā*).

By Sanscrit and Tamil writers the wildernesses of India are described as filled by the hermitages of these Recluses: when Rāma, for example, banished by the intrigues of his mother-in-law from Ayódhyā, the capital of his father's dominions, retires to the forest, he reaches, immediately on crossing to the southern bank of the Ganges, the hermitage of Baradvaja and, successively, of Śarabhaṅga, Sūticakṣa and Agastya. These are described as extensive bowers, situated in chosen spots in the midst of deserts or forests, watered by perennial springs and adorned by fruit-trees and flowering shrubs. They are sometimes inhabited by a single recluse; sometimes by a pair, a man and his wife, for a woman was allowed thus to devote herself as a Vānaprasthī in company with her husband; sometimes by a society of Devotees and Brāhmins under the direction of a Superior, employed in the study of the Vēda and Sāstras and in the performance of sacred rites.—The ancient rule of the Vānaprastha, is now obsolete, being one of the institutions of the old law that are abrogated in the present age, and that of the Sanyāsi is now retained principally by the Gurus or High-priests of the several sects. From the Āgamas and Tantras, however, have originated multiplied orders of devotees; in the north Vairāgis and Gōswāmis, in the South Pandārams and Satānis and their numerous subdivisions. Among these some are permitted to marry, others are bound to celibacy; some reside in well endowed colleges (*matṭam*), others are wandering mendicants.

By the Jainas, to whom the Vānaprastha was unknown, the order of the Sanyāsi was divided into various degrees, but these, except the last which was the completion of the ascetic state, were in fact distinguished from each other only by the discipline they observed and the peculiar austerities they practised. In addition to the several names of Sanscrit and Tamil derivation given to Ascetics in general and common to all, the Nigāṇḍu, which, as being the composition of a Jaina, is in this instance the best authority, thus enumerates those peculiar to this sect;—தாயிலெசெனயியோடுயாகாதிகமபரரசமணரநீததேதார

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the *Saumiya* & *Yōger*, to which others add *ஆசுவகர Ajjivager*, are general terms, but *Digambarer*, they who are clothed by the horizon, synonymous with *Nirvāṇī*, was applicable only to those, who, having finally released themselves from all material wants and desires, had renounced the use of raiment and of every worldly convenience, and had retired, far from the haunts of men, to total solitude and silence. Between these and the *Sāranīer*, mentioned in the commencement of the next verse, there is no material difference; the latter term, which is derived from Sanscrit root *char* to move, act, describes the power these devotees are supposed to have obtained over material obstacles.

நீர் னிற பூவி ல வ
 ானினிவநதுழியொதுவகுசினற
 சார்ணொணமராகுஞ்சுமணரிகிருததுபபெற
 ேர

The Sāraṇ'er of eight descriptions, who penetrate into the ocean, the earth and the heavens, are those among the Saman'er who have obtained true greatness.

There is another distinction of the Jaina devotees, namely *Swētāmbara*, *Rectāmbara* and *Digāmbara*; the first, those clothed in white garments, who are known in the North of India by the corrupt term *Jett* for *Yett*, differ, I believe, from the second only in the peculiarity indicated by their respective names; the second, those clothed in red garments, dyed by a species of ochre (in Sanscrit *caś'ayam* and in Tamil *cāvi-cat*) which affords a tawny red inclined to orange and is similarly used by the devotees of the other sects, are peculiar to the South; the third, who have been already described, it is scarcely necessary to say are in this degenerate age wholly unknown.—The Laity of the Saman'er, though included under that general term, are properly denominated *Sāvager* in Tamil and *Srāvaka* in Sanscrit.

At present the Baudha religion prevails no where on the continent of India within the Ganges. The followers of this faith have been so completely extirpateth, that, throughout this region, there now remains not one in any tribe or nation. But their solid hemispherical temples, which are in fact shrines supposed to contain the relics of the last Buddha, and which may still be seen in the vicinity of Benares and elsewhere, and their forsaken establishments, more frequent in the west of India, prove by their stupendous remains the consequence of this sect in ancient times. The caves of Kenera, as they are called; on the island of Salsette have evidently been the convent of a society of Talapoinis, Lamas, or Bronzes, as they at present exist in Ava, Tibet and China, and so probably have those at Carli and Ellora. The religious of this sect, called in Tamil சீவகர *Jivager*, in the dictionaries and whenever mentioned

by the elder

writers, for none of their own works exist in this language, are constantly distinguished from those of the Jainas. At present, however, the Bauddhas, who were never numerous in Southern India, are generally confounded with the Jainas; even Vira-māmuni has blended together the names of the two sects in the Sadur-agarādi (see the word சமணர் in the பொருளகராதி).

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In selecting the following descriptions of the Indian recluses and their hermitages brevity has been the quality preferred. The extract from the Chin-tāman'i and that which follows it are Jaina compositions, and the concluding verses are from the Tembāvan'i; in these the author contrasts the entire abandonment and seclusion of the Indian devotee with the rule observed by Joseph, who, though in a state of marriage and connection with the world, he represents as leading a life of mortification and devotion.

BARADAM.

மானோரும புரிநூலுமாரபிறநூலக

வளரத்தசடைமுடிதுளங்கவலிய

வேங்கை

யூனோருவினுடைவிளங்க

மறைகளெல்லாமொருங்குணரத்திருநாவின

சியோங்க

வீனேருனிற் பெருங்கருவினயாவரமுமலுமிரு
டாகுசு

நதமுனி தண்டகமண்டலங்க

சானேருகன பிருகுதச்சு

வதனெனேற தத்ததருமனுறை
றவத்தின பிககான

யிடஞ்சாராதான

*With the skin of a deer and the sacrificial cord hanging across his breast,
his tiara of well-nourished hair nodding on his head, adorned by the skin of
a powerful tyger, fully instructed in all the scriptures, bestowing blessings*

*by his sacred tongue, kind to all even as a father is kind to his children, the
Sage Brigudachuvaden, mighty by devotion, bearing his staff and water-pot
and praised by the learned, entered the presence of Derumen.*

TIRU-MURUG'ATTU-PPADEL.

சீனாணைதுயவுடுகையரசீரொடு

வலம்புரிபுளையுமவானைமுடியினா
மாசறவிமைக்குமுருவினரமணி
னூரிவைதைதியஞனகெடுமாரபி

னென பெமுநதியங்குமயாககையரநனபகற
பலவுடனகழிநதவுண்டியுநிகலொடு

செறறகீககியமனத்தினரயாவையுங்
 கறறோறியாவறிவினரகறறோரககுத
 தாமவரமபாகியதவிமையரகாமமொடு
 கடுஞ்சினங்கடநதகாட்சியரிடுமபை
 யாவதுமறியாவியலிபினாமேவரத

துணியில்காட்சிமுனிவரமுற்புக

They who are clothed in garments formed of bark, whose revered heads are covered by hair white as the shell of the conch, whose forms shine with spotless lustre, whose emaciated breasts are covered by deer-skins, whose ribs are seen protruding from their bodies, who often refrain from food throughout the day, whose minds are void of hatred and obstinacy, who know all of

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which even the learning are ignorant, who are the extreme heads of the wise, who are sages divested both of desire and savage anger, who by their nature know no sorrow ; may these the contemplative together and precede him ?
sages of faultless wisdom gather

கரிகஞ்ஞமபிடிஞ்கஞ்ஞ

வகன நுமவெருசின

வரிகஞ்ஞமவரிகஞ்ஞமவிநும

பாங்கெலா

நரிகஞ்ஞமா

னகஞ்ஞநனமுயறகஞ்ஞம

பரிகஞ்ஞமானகஞ்ஞமபயின நுல

ரவுமே

குஞ்சரக்கன நுகன முழுககிறகோளரி

யஞ்சினன முழைவிடுததகன நிடாதசம

விஞ்சொலி செவிபபடவெயயவேவகைக

டுஞ்சிடாதிாவெலாந துணுககுறறேவருமே

மஞ்சடைக்கனங்கஞ்ஞமாசுணங்கஞ்ஞ

சஞ்சரிததுறங்கி

டாசுசராவிலவியா

னஞ்சுணிவிழியிலவியா

வகைமார

பஞ்சடிச்சுவடிவாபபாறையிலவியே

காமமுங்கோபமுங்கனிபபும

வாட்டமு

மெம முங்காணபரிதெனினு

நாடோடி

மோமமும்வேளையுமுயருமாகுதித
தூமமுமாதவரஞ்சுழுவெருமே

வாரண்டோசையுமவயங்குபொனகொழி
கோனோசையுநெறிபுலப்படு

மாரணவோசையுமதிரந்தொலித்தவாற
காரணமுனிவரவாழ்கநதமாதனம

*Male and female elephants with their
calves, furious lions, and tigers every where
appeared; and foxes, deer, and hares, wild
horses and oxen wan- dered all about.*

*Here when the
remained terrified*

*cruel lion heard the bellowing of
in his cave and durst not leave it;*

*the young elephants, he ing of the
and when the loud bleat- trembling*

*sheep reached the ear of the furious tigers
and sleepless from fear.*

they lay all night

Here clouds and serpents are ever
wandering or reclining on the side of
the mountain; here all the stones scattered around are marked by the sandals
of red cotton on the feet of the females of the wild tribe of the forest, whose
eyes dart venomous glances.

Though neither desire, anger, joy, grief, or wealth are ever seen here, all
around in this resort of the great sages, are beheld daily oblations and sa-
crifices and the smoke of burnt offerings.

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The mountain Candamādanam, where dwell
the sages, the cause of all things, resounded
with the cries of elephants, the constant
murmuring of water, sparkling with collected
gold, and the sound of the scriptures which point
out the path of truth

CHINTA'MAN'I.

புலனுமலவியுமபோகுயா

நீளகழை

நெலனுநீர்விவனாகேழு

நதோயாபு

மலல்தீ மப

பூங்காயகி பூங்கா தியா

நல்லெவெறுகரவாரபள்ளிந

ண்ணிணை

He approached the hermitage of those who eat only what is pure ; as roots fruit ripe and unripe, or wild grains and rice spontaneously growing in the water, or produced from the high towering bamboo, or from the water lilly, or from grass.

A STANZA.

உலகுடனவிளககுமெ
ரளிகளாவிராம,இ

மதிநலனழிககு
மவளங்கெழுமுககுடை

முககுடைநீழறபெ
ரறபுடையாசனம

ஆசனத்திருநத்திருநதொளிய
றிவவளை

யறிவுசேருளள
மோடருநதவமபுரிநது

சூனியமாநதார்தெனப்
பன்னருசிறப்பினவினயிசையுட்கே

*The bright colored resplendent moon
illuminates the world ;*

*Three beautiful umbrellas eclipse the
brightness of the moon ;*

*An ornamented seat is beneath the shade of the
umbrellas ;*

*On that seat is the God Ariven shining in
beauty.*

*The mortals, who around him are engaged
with every power of mind and understand in
profound devotion, will attain, they say, the
world above the heavens the joys of which no
tongue can tell.*

TEMBA'VAN'T.

விடுறவேண்டிவிதித்தநூல்வாற
காடுற
வொளிகுதலெயங்குளிகுதல

நீடுறவிமுச்சடைநீட

டனமறறவை

யீடுறபபயனி லாவெனி

றிதாமெனபார

சடைவளருருகமொடுதவிரகினீரூளித

தடைவளரவனததிடையகன றிலாததிந

திடைவளரகனிகளோடி. எங்கிழங்குணும

முடைவளரகரடிகளமுனிவரோ

ாவெனபார

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சுரத்திடைததழலொடுதுறுமபுருககரு

மரத்திடைததூங்கிநறகனியுணவாவலு

முரத்திடைததுறவரோவுளததுனமாணபலாற

பரத்திடைக்கிளரவிவணபரி யுமாவெனபார

செம பொ நிசசின ததபோரசெ நுநரகஞ்சலாற
 பைமபொ நியெயி ினவாயபபடியபபூடடியுள
 மெம்பொ நியெழததமைவெடடிவிழததெரு
 வைமபொ நியடகடியுளவாககொண்டாலென்பார

*If, said
 by the rule*

*the devotees, everlasting happiness be desired, it may be obtained
 thou hast propounded and not by seclusion in the wilderness, bath-
 ing in fountains, or cherishing long locks of tangled hair, for these and simi-
 lar acts cannot produce eminent virtue; all this is utter ignorance.*

*Will they call the rank bears devotees because their bodies nourish tangled
 hair and they fail not to bath in water, or because they unceasingly wander
 through the leafy woods, or because they feed on the fruits and tender roots
 therein produced?*

*Will they call the doves that rove amid the heat of the parched desert, or
 the bats hanging from the trees and feeding on their choicest fruit, the great-
 est of devotees; how without purity of mind can the sins formerly committed
 be cleared away?*

*As one, who, after having firmly fastened the gates of the threatening bat-
 tlements, from fear of an invading enemy enflamed by rage; urged by his
 own innate fury stabs himself and dies; so is he, who, although he restrains
 the five outward organs of sense, is ruled by inward passion.*

NOTE. The word *Jadēi*, which occurs in the two first verses of this extract and in
 that from the *Bāradam*, signifies the unpolled hair of an Indian ascetic, by which like
 the Hebrew Nazarites and the Cynic Philosophers of old, they are particularly distin-
 guished: it is worn in a variety of forms, sometimes braided and rolled up as a turband,
 sometimes hanging down in twisted locks, and sometimes matted together in an irregular
 mass.—The last verse alludes apparently to the imprecations which the Indian devotees
 are often represented as uttering in anger against those offend them; their effects, as exem-
 plified in a succeeding *Cūṭal*, are inevitable and irreversible even by those who have
 pronounced them.

ஒழுக்கத்து *in the rule*, the obl. for the loc.
; ஒழுக்கம், from ஒழுகல் *to move in a straight*
line as water &c. drops or flows, *to*
proceed regularly, signifies *regulation,*
mode, conduct generally,
good or bad, as நல்லொழுக்கம் *good conduct,*
தீயொழுக்கம் *bad conduct*; by itself,
however, it has always a good
meaning.—*நீததார of the devout.* This and
the pre-

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ceding word forms a compound in
translating which some connecting[†] term
must be supplied, as ஒழுக்கத்தொழுக்கி
யநீததார. *the devout who proceed in or*
according to rule.—பெருமை *the greatness,*
the superio- rity.—விழுப்பத்து *of the*
sublimity; the obl. for the gen.—வேண்ட

டும *requires.*—பனுவல் *of the codes, of*

the scriptures. This term from பணனல் to say, declare, synonymous with நூல், means generally the same as the Sanscrit word *ਸ਼ਾਸ்த்ਰ* 'Sástram a science, or a treatise on any science or branch of knowledge: here it is equivalent to வேதநூல் sacred writings collectively.—துணிவு the clear sense: this word signifies lit. light, clearness, and thence elucidation, correct explanation.

II.

திருநந்தாரபெருமைதுவண
ககூற்றினவையத்
திருநந்தாராயெண்ணிககோண்டறறு
(உ)

To count the virtues holy

men attain,

Were as to count the
ghosts, that from this world
Have taken
flight.

“The virtues holy men attain”—the word, here and in the preceding verse translated *virtues*, is in the original பெருமை, an abstract noun from பெரு great, which signifies, therefore, literally greatness, excellence &c. Of the three first verses of this chapter

also, power, honor, ex-
Parimèl-azhager says,—

இவையுணர்ப்பாட்டா இத்தனாதுபெருமையெல்லாபபெருமையி னு
மிககெடுதலுடையது by these three verses it is maintained that the
greatness, or excellence of the devout surpasses all other excellence. Indeed the
veneration in which those who have acquired, whether justly or unjustly, the
character of superior sanctity are held by the Hindus is extreme and this ex-
tends not only to the priests and religious persons of their own sects, but
to all others, even Christians and Mahammedans; we accordingly find the
Princes of Southern India (I allude to the Rayer of Vidyanagara in parti-
cular) establishing Mosques and endowing Fakirs and Pir-zâdas long anterior
to the subversion of their dominion by the arms of the Moslims. With respect
to those of their own religion, the powers ascribed to them, as the following
examples will shew, are limited only by the power of the imagination.

PERIYA-PURANAM.

கேடுமாககமுங்கெட்டதிருவினா
 ரோடுருசெம்பொனூடுமாககடுவநாகருவர
 கூடுமனயினிறகுமபிடலெயனறி
 விடுமவேண்டாநெறியினவினவகினா
 ஆவகனமுதையாடையுதகநதையே
 பாரமீசனபணியல்தொன்றிலா

நீராவனபினரோதுங்குறைவிலார
 வீரமெனனாலவிளம்புநதகையதோ

The holy men, who have triumphed over adversity and prosperity, esteem a pot-sherd and pure gold alike and, adoring God from love only not from the desire of heaven, shine bright in the path of virtue :

Is it possible for me then to declare the greatness of those who have the sacred beads for ornament and rags for clothes, whose only occupation is the service of God, who abound in mercy and loving-kindness and are not deficient in any virtue ?

VAISISH'TAM.

சரமழைகனையதனமலர் மழையையொகருந
 தழறபளளிபனிநீரிற்சயனமொகருந
 சிரமரிதலசுகமுறுந்திதனையையொகருந
 தெகமரிவதுகலவைசசெறிபுசசொகரு
 நிரவதிகநாராசமருமமுபூயுத
 னெடுவடுகாடைச்சிவிநியினனனையொகரும

விராகநியவிடயமெ னுமவிடவிடுசி
விவேகபிசுத்தவரக்கலாவிலக்கொனாதே

*A shower of arrows is like a shower
of tender water flowers ;*

A bed of fire is like reclining on refreshing dew ;

Striking off the head is like a sweet sleep ;

Hacking the body is like rubbing it with perfumes ;

*Piercing the breast with innumerable pins of iron is like sprinkling it from
a syringe with fresh water during the heats of summer ;*

*The keen and poisonous arrow of the objects of sense, so difficult to des-
troy, sages of expanded understanding can alone avoid.*

BRAMA-GPTEI.

ஞாலமுண்டவன றவியினமே றசம்பபன
மெயஞ்ஞானிவேண்டியவெல்

லாம

ஆ ல முண்டவன் வன பி ன னே தி ரி சூ
வன்வனமுடபபொடிகுகெனதே ற

சீ ல மொ ன னை ற யு ந தெ ரி வ ரு ஞா
னி த ன சே வ மு ட ப ப னி சே ய வ ன

கா கி ண ன டி மெ ன ற வ ரி ய வே யெ ன ற ன ன க ம ல ந
ர ன மு க த தோ னே

(62)

For the true sage, Vish'nu humbly beareth on his head all that he requir-eth and Seven followeth him desirous of the dust of his feet ; of such a sage, who has attained the knowledge of that which alone is righteousness; the lotos-born and four-faced deity (Brahmà) attendeth the footsteps, beseeching him to place his feet on his head.

துறநதார of religious men ; from துறததல் to renounce, forsake the nom. plu. used for the gen.—பெருமை of the greatness ; the nom. for the gen.—துவண் the quantity.—கூறின if told ; the subj. form of கூறல் to say, tell : the compound துவண்கூறல் means to enumerate, count.—வையதது in the world ; the obl. for the 7th or loc. case.—இறநதாரா the dead ac., from இறததல் to die.—எண்ணி counting, the 'indef. ger. of

எண்ணல *to count*.—கொண்டு *taking*,
the ger. of கொள்ளு தல் *to take*; this verb
generally gives to those which it is united
the meaning of the middle voice, called in
Tamil *tanvinei* in Sanscrit *ātmana-padam*,
denoting that the fruit of the action
reverts to the agent.—அறது *like*; a
particle of similitude.

NOTE. In the present instance and many others of verbs classed as *tanvinei*, the
reversion of the fruit of the act (not of the action for then they would be reflectives
which they are not) is apparent only to those to whom the language is native; a reference,
however, to the literal meaning of the expression, the terms understood being supplied,
may convey an idea of its force approximating to correctness;—இறந்தோல்கொண்ட
கொய்யுமெண்ணிதனைக்குத்தொக்கையகொண்டு *having counted all those who
have died and having taken the result to himself*, that is, for his own examination and de-
termination. Thus considered it is evident that the fruit of the act of counting, which is
the result of the process, reverts to the agent; this explanation is afforded by the proper
signification of the auxiliary used, and is not applicable to the Tam. *tanvinei* when formed
by an affix nor to the Sans. *ātmana-pada*, which describes a class of verbs, that, like those
of the Greek middle voice, are often distinguishable from the other actives by their form
only.—கொண்டு in this verse must be considered, under the rule quoted in the Note
Page 42, as used for கொண்டால், in which can அறது is, as described, a particle
of similitude, உவமைபுகுபு, and எண்ணிக்கொண்டாற்றது, the same as எண்ணி
கொண்டாற்றபொடி, should be rendered as *if account were taken*: or அறது, for
அன்னது *it is so*, must be considered as விவணக்குறிப்பு and the 3d pers. neu. sing. of
அஃ so, in this case the literal version of the phrase எண்ணிக்கொண்டாற்றது is even
as *having taken account*. This construction of அறது with a gerund, no verb com-
pleting the sentence, frequently occurs in the *Caṇāl*.

III.

உரனென னுநதோட்டி
யா னோரை நதுங்கா

பபான

வரனென னுமவைபபுககோரவிதது
(ச)

As the hook rules the
elephant, so he

In wisdom firm his sensual
organs rules,

Who hopes to flourish in
the soil of heaven.

“ As the hook rules the elephant”—This verse being, as Parimel-
 azhager properly observes, a marked instance of the கடுதேசவுருவகம் or *mixed*
metaphor his commentators shall explain his meaning. The last mentioned
 says,—கிணைம யெனனுந் தோடமு யாறபொறிகளாகியயாவனையகடு
 வையுந் தத்தமபுலன்கண்மேற்செல்லாமற்காபடாணைவ்வாதித்தது உக
 கடுதெனறுசொல்லப்படும் லீட்டுவிலத்திறகொணித்தாம் *He, who with the*
guiding hook of firmness restrains the elephant, by which are typified the fire-
sensitive organs, so as to prevent their leaning towards any of the objects of
sense is a seed for the soil of Heaven, praised beyond all other soils. The La-
 tin commentator says—“ Qui harpagone, qui dicitur animi robor, suos quin-
 quesensus frænât, semen est pro agro qui dicitur cœlum: id est, qui utitur ad
 suorum sensuum frænationem animi robore, sicuti harpagone utimur ad fræ-
 nandos elephantes, semen est in terra custoditum, ut suo tempore in cœli agro
 seratur; hoc est, cœlum assequetur.”

The first of the succeeding verses is an amplification of the thought in the
 former part of this couplet, the author having judiciously avoided the in-
 congruous figure with which it concludes. This extract is from the thirtieth
 canto (கூடகிப்படலம்) of the *Tembàvan'i*; in which, while the holy family
 are crossing the desert, on their return from Egypt, the Saviour is represented
 as enumerating in prophecy the several devotees, who in succeeding times are
 there to devote themselves to austerities and by their example to introduce mo-
 nastic discipline into the Church. The primitive ascetics Paul, Anthony and,
 Hilarion are first mentioned, but of the many names that follow few can be
 recognized, as they are either translated into Tamil or altered so as to conform
 to the orthography of that language. *Ejesia Mariyàl*, celebrated in the conclu-
 ding verses of the extract is St. Mary the Egyptian, the first female Recluse
 on record in the Christian Church: she was discovered by St. Zosimus in the
 desert beyond Jordan, where she had passed forty-seven years in the simple
 attire to which the poet with such delicacy alludes.

(64)

TEMBÀVAN'I.

அவாவெனமுத்ததினதேறறத்தறிவென்பபாகனவிழ்த்த
 வுவாவெனவுடலிலகைகடுகொணடுககநறஞோடமுமாற்றறி

நிவாவன தவககவடடையிடமுருவிராததூணின்
 மவாவன முனிவன்சேரத்திவான் முமவியவசசெயவான்
 லீட்டருநாடமுறகேறறவிழுப்பொருவாகநாடி
 யீட்டருஞ்சீலகருப்பையேற நிறலலுயிரோடியாககைப
 பூட்டருமேராயபூட்டபுணைசைச்சேற அடச்சலவர்
 வாட்டருநதவத்தின்பணமுமதிதகன்கதியிற்சேரப்பான்
 தேனியாமுல்லெயாகத்திருநதறததொருதிநட்டு
 ஞானியிரதவத்திறகாததொநிறற்பொறிவேலிகோவி
 மேனியிராமுககீணாவிட்டருணமணவெப்பாயத்தி
 வானியிருல்கிருமுமவனத்திருவகசேரனபூப்பான்
 ஆற

நியதவசசேநதீயீவெமபொறியிருமபிட்டதி
 யேற நியதெருளினஞானவிராதமிட
 டாயபைமபொன்
 தேற

நியமறையசசாகசீலநனமணிகளசேரத்திப
 போற நியதேவமாரபிற
 புரோதரனணிபபூணுவான்

When by the outrageous fury, of the passions the driver had fallen from his
 seat, Mavavana muni, having seized and mounted the elephant, which is the
 body; governing him by the strong hook of
 resolution, he will bind him to the pillar
 of constancy by the rope of penance, and fill all
 heaven with admi- ration.

Desirous of obtaining the wealth peculiar to the kingdom of heaven, Maddagen having heaped on the car of unceasing penitence a load of holiness and yoked to it, as oxen, his body and soul, avoiding the quagmire of sinful desire, he will arrive at salvation.

Having planted the honey-dropping Jasmin-vine of perfect virtue ; having surrounded it with a hodge of subdued senses, to protect it by penance supported by religion ; having let in the water of strict discipline and spread around it the sand of grace, Asoren will flourish as a garden whose fragrance reacheth to heaven.

Blowing the red furnace of penance and placing therein the iron of the five senses, adding the mercury of bright wisdom, Puródaren poured the pure gold thus obtained into the mould of religion and, having enchased it with the precious jewels of virtue, he became an ornament for the breast of the God he adored.

நீயவுநலவுமுளளி றதே ற நியபெனனி றதே ற
லாயவுமரி தேமுன்னரழிநதநா ணவேவி தாலி

யேயவுநலவுமுளளி றதே ற நியபெனனி றதே ற
லாயவுமரி தேமுன்னரழிநதநா ணவேவி தாலி

கணமை
யினமற நியாடு ககண்ட தன்யிழைக்காண பாரார
துணமையி னுறறபாவதுததியுட்டாரனை
கண்ட

வுணமையி னுணரநதநுகமுளத்திற்காக
வெட்கிப

பெணமையினபாரவைநாணமயிநிவிள்ள
பேரரத்துநாறபாள
காமே

மபறவைத்தேரமேறகசுடெ னுமபாவி
சேரநதான

மீமமேபறவைத்தேர
மேலவிவர தவககுறிஞ்சிஞான
வாமமேபறவைத்தேரமேலவனரறமுல
வலசேரநதென

மமமேபறவைத்தேர
மேனயப்பவாளுடைசசேரவாள

Though women may inwardly resolve on good or bad it is difficult for them to persist in their resolution ; thus, though the Egyptian Mary, overleaping the fence of modesty, had at first plunged into the sea of carnal desire, yet at last, having determined to perform austerities with the purest devotion, she will retire from the world and long remain here.

The eye perceives not the color

who see their own faults apparent

by which it is darkened, and who are they to all others? but she remembering of herself her minutest sins and borne on the wings of mental resolution, produced by reflecting on the truth she perceived, gave herself up to devotion covered only by the mantel of female modesty.

On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of penitence; on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of myname she shall enter the kingdom of heaven.

The tissue of conceits exhibited by these verses may have been woven for the poet either by the Italian or the Tamil Muse, as both, though they often cull from the rose-bush of fancy it's fairest flowers, are prone, also, to collect the insubstantial dew-drops glittering on it's leaves.

“Who hopes to flourish in the soil of Heaven”—Lit. this figure so is frequent with the Tamil writers that

is a seed for Heaven; as a phrase of it may be considered affords another the language. The following verse from instance of it's use.

the Náladi-nánúru

மறுமைக்கு

விததமயவின் றிசசெயது

சிறுமைப்படாதுயிரவாழ்நீ

அறிஞராய்

கினதுழிவினதேறிநமவேருவகாரணம்

இனறிப்பலவுமுள்

Laying up seed for heaven, without delusion of mind and void of all distress, enjoy life like the wise, maintaining your proper station, but remembering always that there are various things that change their nature without efficient cause.

(66)

The meaning of the latter part of this verse is that human life is among those things which are liable to sudden and incalculable changes ; the authors therefore, say—enjoy life, but enjoy it wisely and forget not that all enjoyment is instable.

is

உரன, written also உரம், *strength of mind, fortitude.*—உரனும which called ; the su. part. of உன்னல்.—தோட மயான by the elephant

hook ; உரனெனனுரதோடடி may be

considered as one compound

and rendered *strength of mind typified*

as an elephant hook.—ஓர் one

adjectively ; this term is frequently

connected with nouns of number in

a collective sense, but as உம், which

performs the same function, here oc-

curs, it is redundant.—ஐந் தும
the five, senses being understood : உம
 in its collective capacity with nouns of
 number or quantity may often be
 rendered by the definite
 article.—காப்பான *he will govern,*
 from கரத்தல்

guard, protect, govern.—வரன, the ன
 being substituted as above for ம,
 from the Sans. root *வृ* to *chuse, select*, lit. *choise*, secondarily *a boon,*
an endowment. This is the only term of Sans. derivation which has
 hitherto occurred, with the exception of the compound in the first verse of
 the first Chapter; unless that with which the verse commences should
 be derived from the Sanscrit உரல் *the breast*, which is one of the
 meanings of the Tamil word.—என தும
 as before.—வைப்புக்கு, this is

a verbal noun in
 the dat. case from வைத்தல் *to place*, and
 means lit. *the*

placing, also, a deposit, a place,
a township; வரனென துமவைப்பு is a pe-
 riphraſis for *heaven*, quasi *the choicest or*
most eminent place.—ஓர் one :

ஓர்
 the

before vowels and ஒரு before consonants are
indefinite articles *an* and *a*.—விதது *a seed*.

properly rendered by



IV.

ஐநதவிததாஞுறறல்கல்விசுமபுளாரகோமான்

ஒநதிரனெசா லுங்கரி

(ரு)

Let Indren say, the
king who all controls

Within the expanse of Heaven,
how great his power,

Who his five senses in
subjection holds.

“ Let Indren say”—This alludes to a story, which is told at length in the
38th and 39th Sections of the Bāla Cādam, or First Book, of the Rāmāyaṇam

of Válmici and with some variation in the 9th section (அகலியைப்பபடலம்) of the same Cándam of the Rámáyana of Camben, respecting the God Indren, who, in consequence of an intrigue with Ahalyà, wife of the Sage Gautamen (the Latin commentator says erroneously Agastyen), suffered a dreadful punishment from the effects of an imprecation pronounced against him by the enraged husband. In the former the curse is conceived in the following terms,—

சீரகததலு திடிமய ஜா சஜா சீம ஹி ம மொ ஹ உ —

And in the latter thus,—ஆயிரமாதாகுளைய நிகு நியுனகருண்டாகென்று. Tatwabódhaca Swami gives an abstract of this fable in the 24th lecture of his treatise entitled A'tma-nirñayam, a controversial work on the nature of soul; in which he condemns, in the style of the ancient fathers, the fables told in the Puránams and other Hindu writings of the amours of their deities, but, though in the original appropriate to the subject and, consequently, as it stands, unobjectionable, it will not bear translation.

The foregoing is the explanation usually given by the commentators to this verse: Parimèl-azhager alludes briefly to it, saying only தாவணததவியா துசாபமெயறி கினற விததவன தாறறலுன ரதகினுருகவி கீநதிரனே சா லுமகறமென ருர he himself (Indren) not having subdued his senses was made to know the power of the Sage whose senses were subdued by the effects of his curse; therefore he says Indren himself is a sufficient witness. The Jainer, however disputing the authority of the mythological story, give it a very different interpretation; Cavi-ráya-pand'iten accordingly thus renders the couplet,—ஐமபொ நிகலாயுமாசையினவழியேபொகாமலடக கினவ லுடைய வல்லமைக்குத தேவடுகொகதிற நேறவரகுகைலாமிராசா வாயி ருககினறதேநிவநதிரபெகரி பினனொருவருருசாலுமகரியல்லவென

பதாமெனறவாறு Of
into the path of carnal

his power who restrains his senses from straying desire Devendiren the King of all the Gods inhabiting the celestial world is himself the witness and besides him there is no sufficient witness ; this is the meaning of the author. The difference here indicated turns chiefly on two points, in which the opinions of the Jainers are opposed to the other sects ; first they do not admit that a devotee either possesses or would exert the malignant power ascribed to the imprecation of Gautamen, which they consider as utterly incompatible with the purity of devotion ; secondly, they argue that the Author could not intend to include under the term தேவதார or துறவோர, as used in this Chapter or elsewhere, who, like this Sage, was still in the state of marriage, any person,

This argument they support by reference in the second division of this Book *On Religious Virtues* and, especially, to the 8th complet of the Third Chapter *On Penance*, and the 3rd and 4th of the Eleventh *On Retirement*. The former as relating to the first and principal point I quote.

தனனுயிரதானறப்பெற்றருவியேவனய
மனனுயிரொல்லாநதொழும

*He who entirely possesses his own soul is revered by the
rites who have not attained to this state of perfection.
immortal spi-*

In this verse the inferiority of the Gods, who though immortal are not perfect, and consequently their chief Indren, to the perfect devotee is expressly declared ; the latter, as here forcibly described, is free from the eight defects enumerated in Page 20 of this work, but how can he be said to be divested of these, or to have mastered the emotions of his soul, if, like Gautamen, he be still subject to jealousy and anger ?

“Who his five senses in subjection holds”—The subjection of the senses by meditation has been already noticed and will, with the assistance of the commentator, be further explained in the observations on the next verse. From these it will clearly appear that the Devotees to whom this Chapter is dedicated are not the vain-glorious and irrational zealots who

inflict on the body tortures, which must, as the natural consequence of over excitation, render the mind incapable of all exertion. These, the Tapaswis, must be carefully distinguished from the contemplative Yógis or Nittàr, as, though extolled in the Puránams and heroic Poems, they are no where mentioned in the Védas, nor authorized by Smritis; for the exercises prescribed for the Vánaprastha are intended merely to keep the attention awake and do not amount to torture. Crishna, after having revealed himself to Arjuna as an incarnation of the Divinity, says in the Bhagavat Gītā,—

எல்லாததவமுமியற நிகிண்டுனினு
மெல்லாகக்கலிகளுங்கற நுணரநதோனினுளு

செல்லாககருமமெ ல் லாளுசெய

தோனினு

நல்லானயோகியேயீயதைநண்ணு

வாய

Than him who has performed every species of austerity; than him who

has acquired every branch of learning; than him who has assiduously performed every religious rite; the contemplative sage (Yógi) is more excellent; adhere thou, therefore, to the practice of contemplation.

In the Sancrit the words paraphrased in the first line of this verse are தஹ ஸ்ரீஹோயஸி கோயோஸ்ரி the Yógi is more excellent the Tapaswis. The Tãmil version of this work is much more florid than the original, which is remarkable for the terse simplicity of its language, and, as usual, the commentary is often intermingled with the text.

By modern writers, however,

of India was unrestrained and

even by those whose intercourse with the natives whose knowledge of their language and literature must be alluded to be extensive, these marked distinctions appear to be unknown, or, if known, unnoticed : it is not surprising, therefore, that the ancients,

(69)

whose communication with this country was comparatively restricted and imperfect, should be liable to mistakes on this subject and great praise must be allowed to their indefatigability of research, opposed as it was by such impediments, when their conclusions are found to coincide with the truth. Philosophy and Religion had been confounded, or, rather, the former substituted for the latter, in Greece in the period immediately preceding their Asiatic conquests, which in their progress made them directly acquainted with India : hence the Greeks always describe the Indian Ascetics as Philosophers, and possibly, judging of them by their descendants, from their speculative habits and their power of logical investigation, they deserved the appellation equally with those by whom it was then arrogated in Europe. It was a greater mistake to confound them generally with the Bráchmanes, or Bráhmans, though no

doubt the majority were really of this caste. The names usually assigned them by the ancient writers are Gymnosophists, Samanians, Germanes, Sarmanes, and Pramnes. The first of these words only is Greek and in its literal acception can apply to none of the Indian Devotées, except the Jaina Digambara, as garments were used by all others. Pliny's description of the exercises of those intended by this term, so nearly resembles the rule appointed by the 'Sāstras to be observed by the Vānaprastha that I quote it, and the corresponding text of Menu, remarking that the Romans in the age of this author, from their immediate communication with India by sea, had acquired and communicated a more precise knowledge of it than the elder Greeks ever possessed, as is evident, not only from his writings, but those of Strabo and the Geographical tables of Ptolemy. "Philosophos eorum quos Gymnosophistas vocant, ab exortu ad occasum perstare, contuentes Solem immobilibus oculis: ferventibus arenis tota die alternis pedibus insistere."

ஹந்தி ரேன ஹி உபரி உ தெ'த க்ஷத்ரெஷ்டி உ

நாபு உ தெஷ்டி நம்

உபாநாஸநா ஹாந் ஹி ஹி மோ

க்ஷம் உ தெஷ்டி உ யத்ர உபி

Either rolling backwards and forwards all day, let him pass his time, or continue bathing thrice a day.

on the ground, or standing tiptoe alternately standing and sitting,

It is probable, therefore, that, though this term was only strictly applicable to one description of devotees, it was extended to others, not because they were absolute naked, but because they were more slightly clothed than the secular classes. This use of a similar term is exemplified by Lucian in his dialogue entitled the Cynic; for, though the Philosopher therein introduced is described as being naked, it appears afterwards from the mention of his torn

mantel and his defence of the fashion of his vestment as being that of the Gods, that he could not have been entirely so. The passage alluded to, which opens the dialogue, and another towards the conclusion of it, I here trans-

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cribe.—Wherefore is thy hair so long and thy beard so large and why goest thou thus naked and unshod, lying on the bare ground and leading a savage life more fit for a beast than a man? Wherefore wanderest thou incessantly from place to place, mortifying thy body and, instead of cherishing and satisfying it as others do, denying it that which it requireth of thee?—Let the earth be my bed and the heavens my covering; let the whole world be my habitation and all sorts of food indiscriminately my aliment; let the pernicious desire of accumulating wealth, the cause of all evil, never infect my soul, but let me suffer from want rather than be anxious for superfluity.—An Indian Sanyâsi of the ancient rule, as he still exists, and the mode of life he is bound to follow, is here distinctly described, as various extracts in this Chapter will demonstrate. The Cynic philosopher in his costume and professions at least, though by no means in the purity of his life, was minutely the same as the Indian Devotee; the staff, and the single mantel, sometimes of skins as worn by the Vânaprastha, sometimes of rags, as worn by the Bhîkshâca, were common to both; the Greek, however, carried a *wallet* instead of a *water-pot*.

Samanien is evidently the same as the Tamil word Samanen and Pramnes as Brâhmanâ, which in that language is written பிராமணர் *pirâmanen*. An orthographical alteration nearly similar seems to have converted the word Brâhmâ, which, besides being the name of the third person of the Hindu triad, signifies the same as the derivative term Brâhmana, into *Piromis*, the title given to the Egyptian High-priests (see Herodotus, Euterpe Chapt. 163); in Tamil this word is written பிராமு பிராமு *piramun* and *virumâ*. Germanes and Sarmanes are probably the same word differently spelt and, if the latter mode be, as I conceive it is, the more correct, it will be easy to account for, the distinction made between the Brachmanes and Sarmanes by some authors, who introduce these terms as describing two several sects of Philosophers. ஸ்ராவணர் *s'raavanah* in Sanscrit, with a short *a* in the first syllable, means the same as *Digambara*, and was the title probably by which those

naked saints denominated themselves to the European enquirer; ஸ்ராவண *śrāvanah*, with a long-*ā*, on the contrary, signifies a *heretic*, and was the title by which they are denominated by the other sects: now from either of these words Sarmanes may be legitimately derived. By the term Brachmanes, therefore, which as the name of a caste is properly common to all Indian sects, the ancients meant the devotees who derived their tenets from the Védam and by Sarmanes those who derived them from the Patamágaman.

ஐந்தை *the five*; உம் should be added, as in the preceding verse, and the word பொறி *senses* supplied.—அவிததான *of him who has extinguished*, from அவிததல் *to destroy, extinguish, quench*.—ஆற்றல்

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the power; the nom. of these terms is used for the gen. and the latter, not-

withstanding the intermediate terms; governs the concluding member of the sentence.—அகல் *expanded*; this is the root of the verb அகல் *to spread, extend* neu. and as an indefinite part. governs the following term.—விசுமய *the sensible heaven, the heaven of the inferior deities*.—உளர *of those who inhabit*; either from உள் *the interior* or the defective verb உள் *to be*.—கோமகன *the king*.—இந்திரன *Indren*; a proper name made emphatic by the particle ன.—சாலும *which is sufficient*; the fu. part. of சால் *to suffice, befit*; governed by the preceding and governing the following term.—கரி *a witness, evidence*. The proper

version of the last sentence, the sub. verb. being understood, is *Indren*

himself is a sufficient witness, that is of the power of the devotee which he had experienced.



V.

சுவையொளியுநுசைநாறற
மென்றைநதின

வகைதரிவானக டேயுலகு. (௭)

Taste, light, touch, sound, and smell, if these be known
And with them all connected, of
the world

The whole is known.

“Taste, light, touch, sound, and smell”—The meaning of the terms corresponding with these in the original are comprehended in the collective phrase

ஐம்புலன which properly signifies the five objects of sense; they are here translated literally, though in English the object and the faculty are not always distinguished. The compound ஐம்பொறி means the five organs of sense;

for the *faculties of sense* பொறித்தொழில் there is no common term, but they are particularized by the corresponding verbs, as கேட்டல் *hearing*, தொட்டல் *touching*, பார்த்தல் *seeing*, சுவைத்தல் *tasting*, மோத்தல் *smelling*. It

must be observed, however, that, though புலன and பொறி may each occasionally be rendered by the general term *sense*, they are never actually confounded by Tamil writers; thus in the last of the two preceding couplets ஐந்தும் *the five senses* is rendered by the commentator புலன்கள and in the first பொறிகள். This distinction will be further exemplified by comparing the following verse from the Náladi-nánúru with this couplet.

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மெய்வாய்க்கு ஸ்கருகெனியெனப் பெயர்பெற்ற
வைவாய்வேடகையுடா லிசிகை-கையாய்-

கலிகுரமந்

காததுக்கு மரந்ற லுடையான்

வினிகுரமலீடு பெறும

He who has power to observe the rule he has professed and to keep himself undisturbed by the operation of the organs of sense, namely, the body, mouth, eyes, nose, and ears, shall assuredly obtain eternal beatitude.

The simple meaning of the Author in this verse is, that, as it is by the senses only that the mind can derive knowledge, human knowledge of all kinds must be connected, or, to adhere closely to the original, must be according to the way of the objects of sense here enumerated; he, therefore, who has a clear understanding of them, of their powers and effects, is alone complete in knowledge. Such is the contemplative sage, who having reduced his sensual organs to entire subjection, must, beyond all others, have acquired a more perfect comprehension of the senses and of their operations. The Latin commentator, therefore, says,—“Exaltat hic Religiosos ob contemplationem, quam mortificationi jungunt, quaque ex rerum naturalium attenta consideratione veri notitiam assequendo ad Deum facilius diriguntur.” This simple exposition, however, by no means satisfies the profounder Indian, Parimèl-azhager, whose excursus on this verse I shall give and endeavour, with some latitude of explanation, to translate.

சுவையுமொளியுமுதுமோசையுநாற்றமுமென துஞ்சொல்லிப்பட்ட தன்
மாத் தினைகவிரெதின துஞ் துபட்டையுமசொயவான்றிவின்கண்ணதெயுல
கம-எ-று

அவற நின் கூதுபட்டாவன். - பூதங்கட்கு முதலாகிய வனவதாமத து
மவற நின்கட்டோன நியவப்பூதங்கவிரெதின தமவற நின்குருகியஞாநெந்தி
நியங்கவிரெதின தங்கருமெந் துநியங்கவிரெதின தமாகவிருப துமாம். - வனகதெரிவா
னகட்டோனவுடமபொடு புணர்த்தத்தொற்றெந்நினைந புருடலுடவனதெ
ரிதறகருகியாகியமாமனகங்காரமன்குஞாநெந்தி - அவற நிறகு முதலாகியமூலப
பகுதியுமபெற்றும் - தத்துவமிருபதனைந தவறியுந தெரிதலாவது மூலபப
குதியொன்றிற் றேருந் நிய தன்மையிந் பகுதியேயாவ தல்ல துவிருகியா
காதெனவும் - அதன்கட்டோன நியமா னும - அதன்கட்டோன நியவக
காரமும் - அதன்கட்டோன நியதன்மாத் தினைகளுமாகிய வேழந-தத்தமககு
முதலாயதவறநோக்கிவிருகியாத் திந் தங்கடட்டோன துவனவறதைநோக
கப்பகுதியாதலுமுடையவெனவும் - அவற நின்கட்டோன நியமனமும-
ஞாநெந்திநிய - கருமெந் துநியங்கரும - பூதங்களுமாகியபதினாறு - தங்
கட்டோன துவன வினமையின் விருகியேயாவதல்ல து பகுதியாகாதென
வும் - புருட்டுருந் நிறேருந் ருமையா - னுநதன்கட்டோன துவனவினமை
யா னு மீரனடு மல்லெனவஞ - சாவகிய தூதுனோதியவாற்றஞாராயதல் -

இயங்குபதனைதகதுமல்லதுலகெனப
பிறிதொனநில்கெயெனவுலகின்துண
மையநிதலின்வனநிமினகண்ணதாயிறு

The whole world is within the knowledge of him who fully comprehends the objects of sense, taste, light, touch, sound, and smell, and the modification of these five sensible species.

These modifications are—the five particulars here specified, which are the causes of the five elements; the five elements proceeding from them; the five organs of perception and the five of action (the hands, feet &c.), which are modifications of them; constituting in the whole twenty. The expression—within his knowledge who understands the way—is to be thus explained: the soul, (Purud'a) which is intelligent by its connection with the body and by it's means of intelligence, the active agency of nature, individual consciousness and the reasoning faculty; these and the cause of these, primitive nature, or homogeneous matter, with those before enumerated, are known as the twenty-five Tatwas, or principles. That which proceeds immediately from primitive, homogeneous matter is in it's nature the generating cause (pagudi), not the generated effect or created object (vigudi); from this proceeds power, or active nature; from this individual consciousness; from this the objects of sense, or the sensible species of the elements; and each of these seven, with respect to that which precedes it, may be considered as the generated effect, but, with respect to that which proceeds from it, as the generating cause. The reasoning faculty which proceeds from these seven, the organs of sense and of action and the elements, in the whole sixteen, as nothing proceeds from them, must be considered as generated effects, not as generating causes. As the soul does not proceed from any thing and nothing proceeds from the soul, it is neither cause, nor effect, neither simple matter, nor any of the diversities produced from it. Whosoever

comprehends what is thus taught by the Sāṅgiya school and knows, that, besides these twenty five, there is no other modifications of principles in the world, by truly knowing the world has it within his power...

This is a short but comprehensive exposition of the philosophy of the Sāṅhya school, which makes nature the cause of nature and the modifications of matter to originate from matter. Like the Jainers the disciples of this school maintain the eternity of matter, which they consider primitively to be, not a confusion of elements, as the Chaos of the Hebrews and Greeks, but simple, homogeneous, inactive and powerless. By the accession of motion to *primitive matter*, *Pracṛiti*, it becomes, from its own energies, active and powerful and is then called *Mahat* active nature. These are the two primary *Tatvas* or principles and from these, or rather from the operation of active nature on primitive matter, proceed, mediately or immediately, the sensible species of the elements, the elements themselves, and all the diversities of the material world. *Spirit*, *Purusha*, is distinct from primitive matter and is in no respect effected by any of its changes, but it is the omniscient and omnipresent witness of all its

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operations; it is pure intellect and cannot be otherwise described; those which are apparently its qualities really belonging to matter, from which they are reflected as an image from a mirror to the eye by which it is seen, or, more exactly, as light, refracted through a prism, throws its colored rays on objects by their nature colorless. Spirit, therefore, being both impassive and inoperative has no part in the creation of the universe, which, as already stated, proceeds wholly from matter and its energies.—From this school originates the worship of Durgā and the Śāktis, which, philosophically, are only symbols of primitive matter and of the various modifications of active nature, though religion has attributed to these, and to the several orders of Deities, Brahmā, Īśvara and the rest, specific form and appointed various rites and ceremonies for their worship; these, though of utility in regulating and controlling the grosser minds of the ignorant, the enlightened Sage knows to be illusive and fruitless, and, as inferred from the text by the commentator, attains the state of final beatitude solely by the right comprehension of the nature of matter

and spirit.

This is the doctrine taught originally by Capila-mahârishi, but, according to Patanjali, (the founder of the school named after him, which is a reformation of the Sāṅkhya tenets, motion proceeded from the operation of spirit on primitive matter by which active nature, the immediate cause of creation, was produced." All that is, therefore, arose into existence by the immediate agency of spirit, by the providential intelligence of which the laws that govern the universe were established ; in such mode, however, that spirit, though not inactive, is yet impassive. The school of Patanjali prescribes rules for the performance of the Yôgam, *silent contemplation*, which it divides into several degrees and, conjoined to the entire subjection of the organs of sense, considers as the means by which, proceeding " though nature up to nature's God," the contemplatist acquires a perfect knowledge of intellect and the essence of intellect ; of intellect as connected with matter and expressed by the general term *mind* and of intellect as the *supreme spirit*, from which knowledge rightly used eternal felicity results. 11

The whole reasoning of both these schools it will be observed rests on the assumption, which has obscured the philosophy of all ages, that matter is essentially homogeneous ; that there is a substance into which all other substances are resolvable. The inductive inquiry of the Moderns has proved the reverse of this and shewn that what was previously mistaken for simple is compound, and it must be admitted, in opposition even to the subtilist deductions, that all reasoning, as to the material origination of the universe, must, if true, coincide with the results of experimental science, before the light of which all theories fade to nothing. The researches of the indefatigable practitioners of Europe tend forcibly to establish that there are two principles (the real primary Tatwas) in nature, not only essentially different, but directly oppo-

site; an active, moving, elastic, exciting, æriformed fluid, and an inactive, fixed, inelastic solid, not exciting but capable of great excitation; the former gas, the latter metal. Neither of these substances, however, are homogeneous; the gases and metals being so various that their number has not yet been determined. Though agreeing with others of the same order in general properties, each of these varieties possesses it's own specific quality, distinguishing it from all other substances, with which it may be combined but cannot be confounded. The doctrine of the homogeneity of matter is in fact as futile as the dream of the Alchymist, to which, probably, it gave origin.

On the four Couplets concluding with the present one, the third of which is not translated, Parimèl-azhager

remarks—இவைநான்கு பாட்டானும்பெ

ருமைகட்கே துவைந்தவித்தலுமேயாகப்

யிற்சியுந்தத்துவவுணர்வுமென்பன

கூறப்பட்டன by these four verses the

subjection of the senses which is the cause of the greatness of devotees, the practice of contemplation and reflecti-

on on the principles of nature are enjoined. That is to say the first, the subjection of the senses, is enjoined by the text and the others by his own commentary. As connected with this subject and that of the Chapter generally, the following selections have been made. To them I have added the paraphrase of a poem from Moore's Sacred Melodies, in which disgust at the agitations of the material world and aspiration after the final rest of the soul are expressed in terms so similar to those used by Hindu authors that it might itself be mistaken for a translation from their writings; it has required, therefore, only a slight occasional variation of the imagery to accommodate it exactly to their style.

BHAGAVAT-GITA.

பாடுமப னுவற்படுவோ டியவற்றை நியுமபயனெ றரிசுது

கீடுமபுலன்களையெவென நுநிலையி

தகல்கதற்குரியன

யோடுமபொன

னுமொருபொருளபோலொககப்பாரகு
மவனேயிது

காடுமபெரியமாயக்கூத்தாடாத்துண்ட

மைத்திருப்பான

கைமமா நிலைநின்றெய்வானகாதறெழுநகடுமபகைஞன்
விமமாடுதவறறுமொத்திருப்பானவேண்டப்படுவானவேண்டாதா
னமமாமறைநூலென நிபுரிவாளுகாதன்வாகிடுவானென
நிமமானிடவரவணவரக்குமொப்பானயோகியெனப்படுவான
தவியாமிததயோகத்தைததவியினெழுமுருநதன்மைகே
ளுவியாவாய்சையறமாறநியொன நூதனகெனெழுநகாதே
மவியாரமுழஞ்சைமுதலாகயோகவஞ்சுவருதுணாதத
வியாவையிணுமொன நிவிவநதியநூதியாநிததிடுக

ஒருமவகையாறகுசம்பாபியதனமேலுழையினெழுலபடுததுத
தகபுடைவையதனமேலேவிநிததுததானவகதிவிருநது

மிதகமன்வையறவொருகிவேறுசெய்யுமவினைகளுடன்
ஒருகபுலன்களியையடக்கிபுணாவுதாயதாவதனபொருட்டால்

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தவியுங்கழுத்திமுடம்புமீவைசெவவேதனராதேயிருத்தி
வியையிருநதுகண்களாததன்முககுதுனிமேலேவிநுத்தி

யவியுதக—லபொறகாமமுமெயபபயமுநதனவிநிபடகல
 வுலியுமனமுளளடககியெவியுணரதேயிருகருமதுயோகம

Having by the study of the various branches of the sacred writings acquired a complete knowledge of them and having overcome the deception of the objects of sense, he whose firmness no object can disturb, beholds with the same indifference gold and a broken pot-sheer and, viewing it unmoved, is serene in the midst of the vast dance of the illusions of this world.

He acts regardless of the fruit of his actions; he is alike affected towards his most intimate friend and his most bitter enemy; he is the same to all mankind, to him with whom he is connected, and to him with whom he is not connected, to him who walketh in the path of the sacred scriptures and to him who acteth contrary to their precepts; such an one may be truly called a contemplative sage (Yogi).

Hear now the pre-eminent nature of contemplation (Yogam) which leads to eternal happiness: having utterly rejected all desires, however difficult to resist, and considering nothing as his own, either in the cave of a mountain, or in some other place proper for contemplation, where he is not subject to any kind of disturbance,

Here having spread smoothly the sacred grass (cu'sa), having placed over it the skin of an antelope and covered it with a clean cloth; being seated thereon and, for the purpose of purifying his thoughts, having restrained from wandering, and having wholly restricted his senses to the act he is occupied;

his mind
 by which

Keeping his head,
 his eyes steadily on

his neck and body without motion in one posture, fixing the point of his nose, divesting himself of all desire, tumultuous as the waves of the ocean, and of all bodily fear, confining within his wandering mind, let him think solely on me—this is contemplation.

மால்யபுரையிந் தூயவாமூவதாயமாருவதாரு
சால்மயலபாரத துத்தவலியைப்பபரஞாலமயங்
ருனமத்தகடிகாரணிபாரததேசாடிகாவென
சசிரிபபர தனவனைப்பபராததாடுவததாநதாம

They shake their heads when they behold the powerful delusion which causes the distinctions of Vishnu, Brahmā and Indra, of life and death, and they smile as they contemplate the frenzied dance of the illusions of the world, those who have learned to know themselves.

(77)

DE'VICĀ'LA-O'TTIRAM.

யோசியாகியோ முகுமியபிடுன
போகடாற திப்பொருணமேற பொநிகளி
சேகமானபயமுமவியபபுமபோய

மாகரகாருசுகததைதமருவுவான

He who hath truly attained the state of a contemplative sage, having diverted the organs of sense from pleasure to truth and released both from transitory fears and delights, will obtain happiness which the gods have never

beheld.

TIRUVARUD-PAYEN.

ஓங்குணரவி அுளையு கி யு ளைத்தி
 னி னபொடுங்கத்

ஆங்கு வரமற்றேற துணடுசரல
 முமமைதருமவிவின்னை
 மூலாவாமுதறிவாரக
 கமமையுமமமையோம

எ
 லொம நியும நிவுறி அும்கிவொன
 நலொதறியாரத
 களை

ததவி உர துயரகருதித்தவகருவின
 வெள்ளத்தவிவரம்க

*They, who, inclining their mind to exalted
 wisdom, have attained a state of
 mental happiness, are at rest; say what besides is so.*

*Those of mature understanding, who are no longer attached to works by
 which the three worlds are obtained, enjoy even in this the happiness of the
 life to come.*

*Although they possess knowledge which extends
 to all things, their compre-
 hension is confined one thing.*

Knowing the unhappiness of those who are
tormented by ignorance, overwhelmed by a
flood of compassion, they are on
their account greatly disquieted.

VA'SISHTAM.

பெருகததாண்டமு.கி வகனெல்லொமடு
பருங்காற்றுகேல

யொதுவகுதலோல

வருகற்பவிறகாசதசாடுல்மனமடோயி
றககுமனமிநாதால

பொருகநபாநதயாருதமுபொருக...அமபுனியலிதைது
முருகசுநிபன...ருகங்குமொருகாநயநி...ருனடோ

As the mass of clouds when gathered together
is totally dispersed by the winds, so, when
the selfish affections, are destroyed the reasoning
faculty ceases to exist; when the
reasoning faculty existeth not, though the ocean
swell and

(78)

the storm rage, as at the end of the world, and
though the twelve suns should at once melt the
earth, can affliction exist?

உடம்பிலிவாமை யெனப் புகடலி ஓருநய
 வென்னவுகாறறு . மடலுறசீ
 நிறகவிழநதுறு
 மடேபாலாமவகமெனொண்டவொருவர
 புடவியினிவாபாவிரு
 நததுயிலிவாபுகலனமெய்கருநவெனனிற்
 குடமபைசீசுதெழுநதகுருவிய
 நதரத்திறகுலொசிததேகுதல்டோனடெறபுன
 ஸுவிபபினியினதுவிபதுமனைவினபுறதெழு
 மபுசையதுமவானின
 செனவனிதாவுசீரகருமினதுஞ்சேனயரதருவின்மபுவு
 மனலிலியிலொப்போலுமிவவாழகைமடிவதுகண்டமாதவததேதார
 நனலிலிநனைனிததுறநத
 உராகிநவைபலெவாழிததனரமாடோ
 லீவெனுவகள்ளன
 விபுலமானிடலாவிடாமதேசவடமுனி
 உருகுடரநதுநொவெனுவ
 வடிபுமனறியுததானேதுழைநதுவானசெதியி
 தேதொவெனுவியினைப்பற
 நிபபோவான்சசமயமேயறியோனாதினது
 தூவெனுவதவசதோரதுனமுமாயததநது
 ளுசவிற்றசெடருவரதுசினதே

The instability of this mortal body is like a ship when sailing on the sea, or when overwhelmed by the boisterous rage of the winds; of all who have assumed a corporeal form, none have remained permanently on the earth, for the soul is disunited from the body, even as the bird which quits the egg and soars singing to the sky.

The eminent devotees, considering that worldly prosperity is transient as a drop of dew falling from the tip of a blade of grass on the sand, as smoke rising from the fire into the sky, as the bubbles formed when the rain falls abundantly from the clouds, or as the gay flowers on the trees aspiring to the heavens, have approached that which is not transient and, having forsaken

all, are freed from every taint of guilt.

As the robber death follows incessantly the inhabitants of the earth and, entering by means of disease or of his own accord, on a sudden seizes and bears away their lives, the holy devotees, considering that the time of his coming is unknown, vigilant and fearless, are always prepared for him.

COUPLETS.

இவவுலகேதுறவெண்ணையநிரூபித்த
வாழ்வுபுதுவாழ்வுபுதுவாழ்வு

மாநதருமாநதருகாதவுசெய்திடவி
நதருமாநதருகாதவுசெய்திடவி

செய்திடவிசெய்திடவிசெய்திடவி

செய்திடவிசெய்திடவிசெய்திடவி

The wise, regarding this life itself as a state of penance, perform the duties of devotion without respect to place ;

That men, also, should assist their fellow men is the most efficient of all species of devotion ;

It is such devotees, who, borne above the waves, pass safely the flood of life and rest in eternal felicity.

A HYMN.

*“ This world is all a fleeting show,
For man’s illusion given ;*

*The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow,
There’s nothing TRUE but heaven !
And false the light on glory’s plume,
As fading hues of even,
And love and hope and beauty’s bloom*

*Are blossoms gathered from the tomb,
There’s nothing BRIGHT but heaven !*

Poor wanderers of a stormy day,
From wave to wave we are driven,

And fancy's flash, and reason's ray,
But serve to light the troubled day,
There's nothing CALM
but heaven !"

PHRASE.

இவ்வுலகெல்லொழைவெலிடுங்காணுதபோன்
றெவவுயிரகருமேவுதருமயலெ
யெவவத்தான
கண்ணிருங்காடடுறுமினபததாறசிரிப்புமே
கண்ணுநினயாணடுங்கருமயலெ
யுண்டு
மயலிலியலொன்றே—மனதுயிராராய
புயலியறகுவழியே

குயவாழ்
 நிக்மெஞ்சுராயி நுதீடடுகிறநேராய்ப
 புகழ்மகிமைபொன லிறநிலொ
 வகன ருதி
 மீனடுவகினசெல்வமெல்லாமேவுந்
 பனபுவனபு.
 மாணடுமுமுமையுமவாடு:ங் வை
 புண்ட
 புறகாடடுகணனருமபுமிதிழகடபொலத

(80)

திறமீருளுண்டணடு.தி.ற.மா

நிறமன

றிருளிலியலொனறே—யென னுயிராராய
 தெருளயறதேறடுமவழியே

மருள்

வலிககாற்றவந்ததவுலகினேருளியுள்ளனார

அவையுலோடல்லவமீதாடி

மலி உராய

மதியெனனுமின்னனெ

வாவிமாலவீறித்தனமுற

கோதிகடற்கலடுவொலகதானடார

அதுரா

வமரிலியலொன

றே—யெனனுமிராரா

யமைந்தவயறசேரவழி.—

கவை *taste*, properly the object of that sense.—ஒளி *light*; which is the principal object and means of *sight*.—உன்று *touch, feeling*.—ஒசை *sound*.—காற்றம் *smell*, the object.—எனது *thus*; it is the indefinite ger. of *எனவை to say* and, according to its collocation, must be variously translated.—இதின் *of these five*.—வகை *the way, the mode, the nature*.—உதறிவான் *him who understands*; the indefinite part. third per. sing. of *தெரிதல்*.—கடடு, or, without the emphatic உ, கடடு *is within*; the third person neu. sing. of *கண் the inside, within*, conjugated as a verb and governed by the following noun.—உலகு *the world*. The four concluding terms literally signify *the world is within him who understands the nature &c.* that is, *is in his mind or within his comprehension*.

CHAP. IV.

அறவல்யுறு ததல On
the power of virtue.

The title of this Chapter is composed
of the terms அறவல்யுறு virtue, வலி strength, power,
and உறு ததல
is derived.
to cause, originate, and signifies the source whence
the power of virtue



II.

அறவல்யுறு ததல அறவல்யுறு ததல

அறத்தினா

உங்காக்கமெவனோவுயிரககு (க)

What more doth profit man
than virtue doth,

By which felicity is given,
and whence

Eternal bliss ensues?

“Virtue”—The word here employed

அறம், coinciding nearly with the

Sanscrit term *யஜ்ஞம்*, which is frequently substituted for it, possesses great latitude of meaning. It signifies *virtue* generally; moral right as opposed to *wrong*; religious *righteousness* and the *merit* resulting from religious acts; the *positive rights* of things and persons, as ordained by law or established by custom, and the maintenance of such rights, or *justice*; and lastly *charity* in the abstract and *charitable acts* of every description. In this Chapter, which is considered the particular introduction to the First Division of the work in its two parts, இவ்வறம் *Domestic virtue* and துறவறம் *Religious virtue*, it must be taken in its more general sense, and as including both secular and religious virtue; this is expressly stated by Parimèl-azhager in his explanation of the title. அறனவியுறுத்தல் அஃதாவது - அமர்முனிவரர் னுரைத்தபபட்டவமபு வற னுனெனப்பொருளுமின்பமும்பொலரத்தறிமமை ம

அஃமலி டென ஸ்ரீமன வறையும பயததலான்வற்றின் வலியுடைத் தென
பது கூறு தலி காரணை நமையுமிதனேவினவகும This title—The ori-
gination of the power of virtue—is thus explained. Of the three great
incidents of life distinguished by the sages who have treated on them, virtue
differs from wealth and pleasure in that it effects alike both present and future

(82)

existence and the state of eternal beatitude; its
power, therefore, is here stat-

ed and the purport of this Chapter will be
explained accordingly. The follow-

ing extracts will exemplify this term in many of the senses here stated and
illustrate this couplet generally. The final stanzas are the composition of a
living author Sidambala Pandāram.

MA GA-PURĀ'NAM.

கருமபூமியி றபுன்முதறபி றபபெலாங்கடநது

பொருவினடா னிடததொழி லுட

னபி றநதருளபூதது

மருவுகனடுநிதினமெழபபபாள் இச்சருமததி

அஃமலி றச்சயதுமென றிடெலறமபுநிநதோகரும

பேராதமேவியகா கைகேகடடி ருநத

வமபுநியா

ரோதமேவியநாகததினமுந துவரியம

ருவிநாடடொடரநதற றமேடுநாக

குவனதனற

பேதைமீர றமபுநிநதிடுமென் மறை

பேசும

யின

அ

இக் காலத்திலுள்ள தந்தை மதானங்குளிமமை

மேதபுயசெலவமுஞ்சுதருமெவிரி

முதலியினமானமேறபாதி உரமுதுரைப
பதிலியினமுனமேபவிககவேண்டாமா

Having, in this world of works, passed
through various states of existence from grass
upwards, until by divine grace thou hast
attained the human form; do not then say,
while time passes in sleep and youth and age, I
will perform acts of charity when it suits me;
virtue when practised exalteth itself.

Those, who, being properly instructed, do not
perform duly their devo-
tions, shall be thrust into a painful hell:
Death pursues us from the hour of
life watching his
opportunity, therefore the Scriptures say
“ye fools practise virtue.”

They who thus bestow alms
and perform other acts of charity shall be bless- ed
with children and the greatest felicity in this

world, and an exalted station in the world to come; but, according to the ancient Word, alms can be rendered efficacious by charity only (lit. by zeal i. e. for charity).

SIVA-DERMO' TTARAM.

மகவிஷையா லாகத்தினவருத்தநத

னனா மாநி தியானமற நு முள பொருளக
ளாலுந

தகைபெறுவானவரா லுங் காதலின தேறநசா
திகபபடுவதன நுதருமந
தானே

யுவனகய

றவாதரவாநசி றி தேதேனுமுதலியி டிலற
மதனாற பெரிதுண

டாகும

அகநெகலுமாதரவுமநியசாமென ற றியாதா
ரென்பெறுவரனனேவனனே

Neither by sacrifices, nor by bodily austerities,
nor by the distribution of abundant wealth, nor by
the aid of the powerful Gods, can virtue

be establish- (33)

ed, if affection (kindness or charity) exist not.
lives assistance, productive of satisfaction, is

When from charitable mo- may actually
 rendered, however small it Alas! alas!
 be, the virtue whence it proceeds will make it of great account;
 what then will they obtain who know not how important in its
 consequences is that charity which satisfieth
 the mind? i. e. that charity,
 which, not being hypocritical or vain-glorious, gives satisfaction to
 of those by whom it is bestowed.

PRABULINGA-LI'LEI.

the mind

ஆதரவிலியேலேவனநுமததின் றபொருட்கொடுசெம்பொற
 பூரவளவழித்தமபொருள்திவளவேயாகும்

மாதரவுளடுதன் லெகுமபொருளனுவள

வனருஆம

பூதரமெனவளரதுபுணனியபபொருளனிகும

If real charity exist not, though wealth equal to a mountain of gold be expend-
 ed under the pretence of charity, it is all thrown away; if wealth equal to
 an atom be bestowed from feelings of real charity, this virtue will produce
 fruit enlarged to the size of a mountain.

SA'NANDA-GANĒ'SA PURA'NAH.

தருமமியற நியதாழ்வ துநவிலோர
 அரியமானபிவரந்தளவறந

திருமருவிப்புகுசெநடுந நியினரே

ஒருமணிவாயகொடுகொககப்படுமோ

Can one mouth, however eloquent, declare the glory of the right road, which
 the eminently good, who have practised real charity, have entered, mounted on the
 chariot of arduous virtue, and by which they have attained to incalculable felicity.

அருமபெறவியாகையைப்பெற்ற

பயத்தாற

பெருமபயனுமாற்றவேகொள்க-கருமபூரந்த-
சாறுபோறசாஷ்வுமபின் னுத்திமற்றதன

கோதுபோறபோகுமுடம்பு

கருமபாடடிக்கட்டிவிதுகாவலிககொண்டார

துருமபெருகதுவேவகாறதுயராண்டுழுவா

வருகஇயுடம்பின்பயன்கொண்டாரகடற்றம

வருவகாறபரிவிலை

Having obtained a human form so difficult to obtain, act so as from it to acquire great merit; for in the next birth, charity will profit thee as the juice of the sugarcane, while thy body will resemble the refuse of the cane from which the juice has been pressed.

They who have pressed the cane and extracted the juice will not be grieved when they see the smoke arising from the refuse while burning, nor will they

(81)

who have acquired the merit accruing from the mortification of the body mourn when death approacheth.

உருகருகதுவியயதொரால்மவிததீனடி
யிறப்பிழிறப்பயந்தாஅங்கறப்பயனுந
தாசுவி

றிதாயி னுநதககாரைகப்படடககால்

வானெ றிதாபடோரததுவிடும

The seed of the Al (Ranyan tree) though exceedingly small grows large and affords abundant shade; so, however small may be the benefit of a virtuous act, it facilitates, when conferred on the worthy, the attainment of heaven.

STANZAS.

ஓங்குகநன்மைவாயமையா தயுறறபேர நிவினூல்
வழுககறுததுயாநதமேனமைவண்மையாரோடனுக்கிடி
னிழுககடைநதிடா துமாநதரிருவிவரைப்பயன்கடேரந
தழுககொழிந னுநலலிற் ததையாற நு
மாறறலெயதுவார

எவ்வெவவசமயங்கனிதிற வனூலகரு
மவவியமகன றிடுமறமியற றவே
செவவிதி னுனாதிடுருசிறந

தமாணபெனி

லவவறமயாவருமாறறலவேண்

டுமால்

இலலிற்

நதுறவறமேனவிரண்டெனச

சொல்லறநதெரிநதவரசொர்றறம

ஊலவநநறபொருள் டடிநல்கலே
யலவதுவொதிவிடடகல்ராகுமாலி

ஆசறசசெயயாதினறவற
ததிருவிலகினமிகக

வேசறுசெல்வநதா னுமெயதுடறகரியதான்
மாசறுவீட்டினபேதுமவழங்கிடப்படுதெமெனறற
தேசறததினினதெமலாககநதேநதுதேயறுணாககறபாறறே

If men frequent the society of those, who, by means of that eminent wisdom which proceeds chiefly from moral conduct, beneficence and truth, free from all defects, are distinguished for superior virtue, they will themselves become faultless and, distinguishing clearly the difference between right and wrong, will cleanse themselves from the defilement of sin and become capable of practising the purest virtue.

As the ordinances of the founders of all sects teach the practise of virtue, which sedulously avoids vice, and particularizes the eminence that thence results, assuredly the practise of that virtue is incumbent on all men.

Of the two species of virtue, of which those versed in the knowledge of virtue have treated, namely, domestic and religious virtue; the former, of which the essence is beneficence, consists in the dispensing of wealth when it has been accumulated; the latter in retirement from domestic life and other enjoyments.

As it is declared that from virtue, by which vice is destroyed, the highest felicity, liable to no calamity, proceeds in this world, and hereafter the attainment of eternal beatitude when all delusion ceases, can any thing more profitable than this glorious virtue be conceived or expressed?

“ Felicity—eternal bliss ”—The terms used in the original are செவ்வம் and நெய், the former signifying temporal and the latter eternal felicity;—அவ்வொப்பநிறத்திலுள்ளதென்ப பொருள், the state of fin is beatitude being specially distinguished from all others is called the special state. The latter is obtained only by the exalted piety, which, as stated in the preceding chapter, results from renouncing all material objects and aspiring to a purely spiritual existence; the former, which includes both earthly felicity and that enjoyed in the several heavens in which merit is rewarded, results from the exercise of the social virtues, benevolence, charity, hospitality and the rest.

நெய் speciality; here and in other places in this work it signifies the special joys of eternity.—எனும் that will produce; the future participle of எடுத்த to bring forth.—செவ்வம் temporal happiness, prosperity, wealth, from செவ்வம் to go, depart, pass away.—உ and; this conjunction may be united, as in the present instance, to one only or to all the terms it conjoins.—எனும் as above.—அதனின than virtue; the 5th case used with terms denoting comparison.—எனவகு for எனவகு, the first vowel being lengthened by அன்பை, more.—அகம் gain, profit.—என்ன what? this term, though properly a substantive pronoun, is here used adjectively for எந்த.—ஓ this is properly an interrogative particle, but being here used with a term implying interrogation, adds nothing to the sense and must, therefore, be considered expletive.—உயிரை to the living, to mortals; உயிர் means literally life, but is frequently used in this general sense.

III.



மறத்தி.நா உங்காகக் முழிலவலியதவின்

மறத்தி.நா உங்கிலவலிகேடு

(உ)

No greater gain than virtue can'st thou know.

Than virtue to forget no
greater loss.

"No greater gain—no greater
loss"—This verse is corroborative of the
preceding. As these two verses are connected
in subject with the Comple-

(86)

numbered the fourth in this series, but ranking as the sixth in the original
work, which will afford an opportunity of elucidating a curious point of Hin-
du philosophy, the following extracts are inserted for the purpose of illustrat-
ing them: they are taken from the First and Fourth Chapter of the Nāladi-
nānūru, entitled respectively செவ்வநிலையாமை *The Instability of pro-*
prosperity and அறனவலியுறுத்தல் *On the power*
of virtue.

NĀLADI.

துகடராபெருஞ்செவ்வநதோன்
றியக்காறொடுப

பகடுநடந்தவழப்பலலாரோடு

வகடுறயாரமாட்டுநிலிராதுசெல்வஞ
சக—ககாறபோல்வரும

*When by blameless means thou hast
acquired great wealth, then, sharing it with
others, eat fine rice imported on oxen ; for
fortune never standeth in the centre with any one,
but shifsteth like the wheel of a chariot.*

யாவனெருதமபொவியசுருடைநிழறதேழசு
செவனததவிவராயசெனதேரும - ஏவன -

விவனயுறபப்டேவருகி

விழவரதாவடுகாண்ட

மவனயாவனமாறருகொள

நினநனநினநனநிலிராவெனவுணரந

தோனநினவொனநினவலேலசெ

நிறசெயக

செனநனசெனநனவாழநாளசெதுததுடன

வநததுவநததுகறது.

*He who hath gone forth as the leader of
armies, mounted on the neck of an elephant and
over-shadowed by ensigns of dignity, when the
power of his former deeds are turned against
him, will fall and his wedded wife be taken by
strangers.*

Know that those things are uncertain which

he meteth ; he, compassionate, therefore, and practise vir- tue assiduously, for among all born there is none that hath not died.

Those of little understanding, not considering, their natural tendency, say “ we are wealthy ” ; the greatest wealth, may be utterly destroyed and vanish like a flash of lightning darting in the night from a black cloud.

உ டா அ து மு ண னு து ந த . உ மு ட
ம பு செ ற து வ

கெ டா அத ந ல ற ற பு ரு செ ய ய னா
- கொ டா அ து -

வை த தீ ட டி னு ரி டு ப ப ர வ ன னு ய ம வ லி நா ட
வு ய த தீ ட டி ந தே னீ க க ரி

Those who avariciously hoard what they have acquired, vexing their own bodies by stinting themselves in food and raiment, and not performing acts of imperishable charity, perish, O King of the mountains touching the sky ! Witness the bees when deprived of the honey they have collected.

ந து
யோ வ ரா து -

கின் துருற நிவாழ்தியெனி னுநின்வாழ்

நாங்கள்

சேன றனஞ்சயவ துரை

விவரப பயனவநதககாலவெ

யயவுயிரா

மனதினைநீயுமாமபேதை -

நிமித்தத்தவிரைத -

தொல்லியதென துணர்வாரோதடுமாற்றத
தொல்லியிநதொருவுவார.

Say not foolishly, O my soul! "while
here let us pursue our own interests
and let
us die without caring for virtue"; for, although
thou mayest live long
and prosper, say what wilt thou do when
the days of thy life are passed?
When the senseless man receives the fruit of his
deeds, he sighs bitterly and
grieves within himself; the wise,
reflecting that it is the destined conse-
quence of their sins, hasten to pass the
appointed limit of their affliction and
escape from it.

இன்று கொலின் து கொடு
 லென்று கொடு சென்று
 பின்னையெந்நிற துகூற்ற
 மென மெனனி
 யொருவுமின நீயவையொ
 ல்லுமவகையான
 மருவுமினமான டாரநம

Think not whether it will be this day,
 or that day, or what day, but, consi-
 dering that death even now stands behind
 thee, eschew evil and pursue good in
 the way prescribed by the eminent ones.

அறத்தின than virtue.—உளவரு
 more.—அக்கம profit.—இன்னி there is
 not.—அதவன் it, the ac. of the
 demonstrative pro. அதன் the (88)

same as அது it, that thing.—மறத்தின
 than the forgetting, from மற

ததல் *forgetfulness*, the verbal generally used to express the action of the verb, declined in the 5th case, but governing, nevertheless, as a verb, the preceding term in the accusative.—உளகரு *as above*.—இலல as above.—கேடு *loss, damage*, a derivative from கெடுதல் *to despoil, ruin*.



III.

மன

ததுககண்மாசிலனாதல்-

.

அவன் ததறனாகுலநீர்பிற்

That which in spotless
purity preserves

The mind is real virtue ; all

besides

Is evanescent sound.

"That which in spotless purity" &c—Vira-māmuni in the third-book of the Tonnūl, பொருளதிகாரம் On the subject matter of composition, has particularly examined and illustrated this couplet. He introduces it twice; in the First Chapter, in which the rules for the composition of prefaces are stated, and in the Third Chapter, on amplification, where it is made the thesis of a theme or dissertation, intended to exemplify that species of composition. In the former it is thus paraphrased

இல்லறநதுறவறமெனவிவ்விரண்டி னுள்ளுமடவதிநிறகு மெல்லாவ
நகருமனததின றாயகமயாறபேறுமபெருமையும்மடையுமென் லுமமன
தறி னுணமாகுகொண்டவன செய்புநதவமுநதானமுமறதயாலுமறததின
வமாவதனறியறததினபய னுளவல்லவென லும்குறநிருபயனினவெயன
விநிதனககாட்டு அமவிநிபபயெமெய்யும்பொய்யுமவினவகியுடபயனறநு
பெய்யறததின றனைமெய வெனியாயிடுதொன னுணரநது நாமதறகொப
பநநநதாவிது விடுமதுமவழியெனக காணப்படுமே. பெருமபொரு

ணரநதுபொய்மனி. கொளவது கேடுமென றுயி னும பொருளை நேரநது
நடவ்வொட்டியுமுயினாவருதவியுமேறகவிட்டடிற்செல்லாசிலபொ

யயறவண்ணிட்டுவத்திலுங்கடுகடாமனறே - இதவனவிலகிததன னுயி
ககவகாப்பதுவேன டிவிககுறடபய னுராயவதுநனறே

78

Every species of virtue is included under the two general heads of domestic virtue and religious virtue. It is here said, that by purity of mind, eminence and worth, is obtained and, that devotion, or charity, and all other

acts performed by one whose mind is not pure, hath only the empty sound and not the essence of virtue. The two significations of this Curāl are thus distinctly shewn. When thus explained the truth and falsehood shine forth, and the true nature of virtue, whence substantial profit is derived, becomes apparent, and if we reflect on this and act accordingly, the path leading to salvation will be seen. Although loss be sustained by the expenditure of vast wealth in the purchase of a false jewel, is it not yet a greater loss, after the wealth has been expended, the body emaciated, and the soul afflicted, that a few, false virtues only, not current in heaven, should be collected? avoiding this, therefore, and endeavouring to preserve that which is really profitable to the soul, reflect seriously on the purport of this Curāl.

The following extracts from the dissertation of which this couplet is the thesis contains the citations from Tamil writings made by this author in direct illustration of it.

புறத்தறச்சாயற்புகழ்பபிறாமெயத-இற
 ததுளந்தமமைத்தீடெனச்சுடச்சுடச்சு
 -செநிவாயமருளறத்தெளிந்தமெயமைகண் -
 டநிவாரற்பபயஞ்செயுட்பட்டார -
 இதனானே
 வாணுயரதோற்றமெவனசெய்யுநத
 னெனஞ்சந
 தானநிகுறற்பபடின - எனருர
 - அனநியும

வீட்டடியசடையமாபிஜீரமுழுகி சித்தகுறசேரநது
 வாட்டியவுடம்பிளயாபகனவரகதிவிவளககுமெனன்ற
 காட்டிடைகரடிபோகிகையமுழுகிக்காட்டுணிநதும
 வீட்டிவணவிவளககவேண்டுமெவளிறறுணாவிடுமினென்ற
 துண்டுவிடுவகலஞ்சிறெருபபகமபொதிநதுநோககிக
 கொண்டுபோயமதையவைததாற்கொந்தழலகடாதுமாடோ
 கண்டத்திஞாவியாரதங்கட்டிமவெனதுற
 நதுகாட்டுட

பண்டவாவுளநீங்காதேறபாவமோபரியுமென
 றுன

இங்ஙனேபுறத்தவ்
 வேடமனறியுள்ளததூயமையிலொ
 முன்வரகஞ்சகிந்தாமணியிறசேகனசொனஞ்
 ன

வாடுஞரபுகழநதுவனங்கிய
 துறவுந

தாடுஞரபயனிவந்தாரா
 தகத்தழுக

காறுளதேதெலனிலகததுளறத்தின

பேறுளதெனபதுபிழையாவெ
 னபார

எனபதிவைபீமித

தொடக்கத்தனபலவுநகரிப்புறத்திவனையாம -
இவ்வா

தேறாநித்திவனவேண்டுமிநித்ததுககடநுக
*Those desirous of obtaining the fruit of
virtue, having freed themselves from the delusion,
arising from the
applause given by others for the appear-
ance of virtue, while in reality
their conscience burned within them like a fire,
will comprehend the truth. For this reason
hath not the Author said thus?*

(90)

CURAL'.

*Of what account is the understanding,
which reaches beyond the.*

*heavens, if his heart suffer from
conscious guilt.*

And again;

CHINTA'MAN'I.

If it be thought eternal felicity can be obtained by wearing long and matted hair, by bathing in water, lying on the ground, and emaciating the body, then may the bears that bathe in the lakes and wander in the forests, also, obtain felicity ;—quit, said he, such ignorant notions.

If from fear of a fine cloth being burned you place it within the very fire, will it not be consumed? So, if they, who forsake domestic life and the society of those whose bosoms are perfumed by civet, retain in the wilderness their ancient desires, will they, said he, be freed from sin?

Thus, in the Chintāman'i, Sivāgen addresses one, who, void of inward purity, has assumed the garb of outward devotion.

If the mind be inwardly impure, even devotion, which is revered and praised by the heavenly beings, will produce no permanent fruit, but can they impute guilt to him (even if such ceremonies be omitted) who is endowed with inward virtue?

These passages and many others like these prove what has been stated by direct examples, if further illustrations be required they may be given at large.

NOTE. See at Page 58 the quotations from the Tēmlāvan'i. Vīra-māmuni, it will be observed, has borrowed, not the thoughts only, but the words of the first quotation from the Chintāman'i. The final verse appears also to belong to this work, but I have not been able to verify it.

Other quotations follow which are less connected with the thesis, and are intended in part, also, as examples of the technical modes of illustrating a theme indirectly; as these are confessedly derived from the rhetoric of the European schools, which it is the purpose of the author to substitute for the more fanciful scheme of the Tamil writers, any notice of them would be foreign to the intention of this work. The following extracts, however, from the Rāmāyan'am of Camben are added; but it must be remarked that their connection with the subject of this verse arises solely from the nature of the peculiar beings to whom they relate. The Araccer, therein mentioned, in Sanscrit Rāeshasa, usually rendered *Giants* by European writers, are a mixed race; the genealogy of which I shall trace, as it will exemplify the opinions of the Hindus respecting the origin of good and evil, with which the general subject of this chapter is immediately connected. The whole of the following statement belongs to mythology; but, extravagant as the Purānas generally are, there is discernible in them a general method and connection of parts,

which entitle them to be considered a system. Accordingly the Paurānicas, mythologists, constitute a distinct school, differing widely of course from the several philosophical schools, but in many respects coinciding with them : one of these coincidences is the doctrine of the *triguna* the *three qualities*, or principles of good, evil and passion, which is received both by the mythologists and the philosophers, with the usual difference that the former dogmatize and the latter reason on it.

According to the mixed system of theogony and ontology, which constitutes the philosophy of the Purānas, there are three races of intelligent beings, differing from each other in quality and lineage. The first are collectively called Asura from their natural antipathy to the Sura ; in these the *evil principle*, *tāmasa-guna*, prevails and they are by nature, therefore, evil, Cacodæmons. The second race are the Aditya, so called from their mother Aditi, one of the sixty daughters of Daesha-prajāpati, the son of Brahmā, and the eldest wife of Casyapa, and Sura, derived from a root signifying *wealth* : in them the *good principle*, *satya-guna*, prevails, and they are, therefore, by nature good, Eudæmons. The third and last are the Human race, Mānava, descended from Manu the sister of Aditi and fourth wife of Casyapa ; in them the *principle of passion*, *rajas-guna*, prevails, and mankind are left under the direction of their wills and inclinations, to aspire to virtue or to deviate into vice. The Asura are here first mentioned, though they are in fact younger than the Sura, as they first possessed the earth and are called, therefore, *Purva-dévah* the *ancient Gods*. They are divided into three tribes ; the two first are the Daitya, properly so called, this being used, also, as a collective term, and the Dānava ; brothers on the father's side of the Sura and Mānava, but from different mothers, the former being the offspring of Diti (*Dis* in the feminine) and the latter of Danu, also daughters of Daesha and second and third wives of Casyapa. The third tribe are the Rācshasa the descendants of Hēti, a being created by Brahmā from water, by Bhayā, the sister of Yama, the God of death and hell. The Daitya and Dānava seem to have kept themselves pure, but the Rācshasa intermixed with these, with the Gandharva, a tribe

of Suras, and with the Human race, from whom sprung their princes; not, as the Giants of old, by the *sons* of God entering in unto the *daughters* of men, but from a human father and a demoniac mother, Ravana, their king, being the son of the Bráhmaṇ Visravas, the son of Pulastya, the son of Bráhma, by Caicasì the daughter of Sumáhi, the son of Vidyu, the son of Iléti. These, to the extreme of malignancy, unite the violence of passion in excess and are, therefore, in general, for there are some exceptions, utterly incapable of virtue. The habitation of all the Asura tribes is properly the infernal regions, Pátálan, as that of the Sara and of the Mánava is respectively the celestial heavens and the earth, but the Rádashasa are represented as having held the three worlds in subjection, and it was to repress their intolerable tyranny that Vishnu became incarnate in the seventh Avatáram as Ráma Chandra.

(92)

These extracts are intended to exemplify the position, that, whatever eminence may be acquired, neither virtue nor the permanent benefit of virtue can be possessed by those innately wicked; they are from the 2nd Canto (இரண்டாம் காதை) of the Sixth Book (ஆறாம் காண்டம்) in which Cumbacarnen, one of the brothers of Rávan'en, reproves, in a council of the Giant chiefs, the conduct of the former, in forcibly seizing and detaining Sitei, the wife of Rámen, and vainly endeavours to persuade him to restore her to her husband. Previously to the holding of this council, Anumán, one of the leaders of the silvan tribes that accompanied Rámen to the attack of Ilangei, who, though in the form of an ape, was in reality an incarnation of Pavanen, the God of the wind, had penetrated to the capital of Rávanen in search of Sitei and, having been taken prisoner, had been allowed to depart after his tail, wrapped in oiled cloth, had been set on fire as the punishment of his intrusion; with the torch so furnished him, he had laid the whole city in ashes, finally escaping unhurt in defiance of the utmost efforts of the Giants:—hence the allusions in some of the following verses.

RÁMA'YANAM.

ஒவியமமைதநகரீயுணவுநதாய

கோவியலபழிநததென

வேடுருருவதேதான்

தேவியைநயநதுசிறைவைத்
தசெயனனேடு

பாவியருதுமபழியிஃகிறபழியுமுண்டோ

Thou hast caused a beautiful city to be devoured by the flames; is it right to desire the wife of one of another race and to detain her in captivity as if thou hadst lost every kingly quality? is any sin the wicked commit a greater sin than this?

எனடுருருவனிலஃகிறதவத்தியையிரவக
வனடுருழ்வினாயமறைதுநநதுசிறைவைத்தா
யனடுருழ்வதாயினவரககரபுகழையா
புனடுருழ்வினாம்சைபொருநதபுலமைதேதா

Contrary to the precepts of religion, thou hast detained in captivity and overwhelmed with sorrow, a woman who was engaged in devotion, belonging to the house of another, O perpetrator of violent acts! and if in that day the glory of the Araccer was obscured, would it be wise in us to sanction so disgraceful an act?

தாயவரமுறைமையேதுடங்கு
நதேதானமையோ

நாயவரநிறகமற்றவுணாரதியாந
நீயவரறத்தினுறதேவராயது
மாயமோவருசமோவனமையேகோலோ
அறநதுற

நதமரவைவென்றவாணடொழிற்
நிறந

தெரிநதிடவதுதாதுருசெய்தவ

கிறநதிநமபாவகையிறநூரீரை

மயன

(93)

மூவனாவென நுமுடிநரு முற நுறக
காவலினின நுதவகளிபடிகனகம்க
வீவனுமுடிவெனவீநததலலது
தேவரைவெனநவரயாவரகீரியோர
விவனகவென நுமேல்வீடுகண்டவ
ரோவையொன்றியமபுதுமிவரத்தீயமைமயான
முவினவருமமரருமுன நுமபினனரு
மவையவரதிறத்திவையாவரநநிறா

*The ancients followed the path of the
virtuous, but besides these all the
other Auner (Giants) are evil
doers : the station of Gods is obtained by vir-
tue, but is it obtained by delusion,
deceit and violence?*

*If we consider the mighty deeds by
which, even after we had forsaken
virtue, we conquered the Gods,
we shall find that they were not an effect proceed-
ing from any acts of devotion performed*

by ourselves, but from the power
 conferred on us by those who had
 forsaken evil (i. e. by the Sages and the
 Gods by whom we were endowed with
 power).

Having conquered the divine Triad,
 and having received under their pro-
 tection the whole world, while exulting
 in prosperity, they are dead and have
 toiled in vain ; who then among the
 conquerors of the Gods are truly great?

Who shall describe those, who, having
 overcome both good and bad works,
 have obtained eternal felicity? but who
 among these, the giants, have, from
 their innate wickedness, at any time
 performed virtuous acts like the Sages
 and the Gods?

கோனகர

முடிவ துதின துகோ ற ற முரு

சானகியெ னும பெயரு வகி னதம மவன
 யான வனக ற பி னு ல ழி ந ட வ ல ல து
 வா ன ர னு ளு ட டு தன று ன ர த ற மா ட கி யோ

This

city of
royal city and thy former victories have been consumed by the char-
Jânicî, the mistress of the world ; if not, what glory is there in the
thought that they were burned by an ape ?

ஈனுடைநெடுங்கடவி
 வகைகுடிவந்தனமுன
 ஈனுடைநெடுந்தடந்தனரநகுசாயவதோர
 மான்டமடநதைடாடுலென்றவாயடுமாழி
 தேனுடையவகவாயினறுதேரகியால

It was foretold that the power of the
King of Ilangei, surrounded by the
ocean obtained

by long penance, should decline by
means of a female of the

human race ; know
this to be now accomplished,
O thou who art adorned

with a wreath of sweet flowers !

“ All beside is evanescent sound ”—The
 term in the original, translated by

the two concluding words, is அகுவம,
 which signifies literally a loud tattle.

lent noise; the line is thus translated and explained by the Latin commentator. "*Cætera omnia conditionem habent strepitus. Sensus est eam esse veram virtutem, quæ in animo culpam non admittit, nam animum culpa sedatum habentis, verba, et habitus, et actiones ipsæ quæ virtutem sistent, habent conditionem strepitus; tum, quia ad id ordinari solent, ut a cæteris videantur et audiantur; tum, quia eo tantum tempore quo videntur et audiantur, ut virtuosa laudantur, sed statim, uti strepitus, evanescent, quia non valent alicui beatitudinem asserere*".—I have followed this interpretation as it agrees with that of *Vīra-mānuni* and as it corresponds exactly to the expression of the original; but the word அசுருமை may metaphorically be rendered, *ostentation, hypocrisy*. *Parimèl-azhager* paraphrases it by அசுருமை which signifies literally the *confused clamor arising from a mob*, but is often synonymous with இமைம், the term commonly used to express *pomposity, ostentation, hypocrisy*.

மனத்தது of the mind.—கன the interior. The first of these terms is connected in the obl. form with the latter, which serves as a preposition; together they signify *in the mind*.—பக, the final உ suffering elision before a vowel, *fault lit. a spot, stain*.—இலை without; this is properly the 3rd pers. sing. masc. of the negative verb. இல் in the nom. case, signifying lit. *he who has not*, and governing the following verbal. See Note Page 15.—ஆதல the being.—அளந்தது measures; the 3d pers. neu. sing. of the conj. noun அளன் measure, governed by the preceding and governing the succeeding term.—அறன virtue.—அசுருல், Sans., of noise, clamour; the obl. for the gen.—கேர் possess the quality; the 3d pers. neu. plu. of கேமை quality.—பிற others; the nom. plu. in the neu. gend. of பிறன another, a stranger.

NOTE. ஆகும means also, *vexation, trouble*, but its literal signification, is that here assigned to it, as it is a Sanscrit word derived from the root *கூ* sound, by the *upasarga* *சூ* and the *pratyaya* *அ*: it's synonym, *ஆசுவரம*, though undoubtedly of Sans. derivation also, is of uncertain formation, no such word, either as a simple or a compound term, existing in that language. There is indeed reason to suspect that it is purely factitious, originating in a mistake of the early Tamil lexicographers: in Sans. the terms *சூரப* and *சூரபா* are both from the root *சூ* sound, and signify *sound generally*, a noise; with this meaning, they occur at the beginning of the 3rd line of the 6th Sect. 1st Book of the *Amara-simha*, conjoined by *Sandhi* thus *சூரபாசூரப* &c., and from the three first syllables of this adventitious compound, the Tamil word *ஆசுவரம* appears to have been formed, by incorrectly subdividing it and reading, *சூரபாசூர* &c. — There is a single instance of the use of this word in Sanscrit, in a book called *Jānici-parinayam* by a very modern author; it occurs in the following sentence *உருகூரபாசூரமூரபு உருகூரபு*, where it means the *sound* produced by a swarm of large bees, but it is universally condemned as corrupt.

(95)

IV

அ/

என்றிவோமெனகுதறஞ்செய்கமற்றது

பொன்றுங்காறப்பொன்ற

ததுவண் (கூ)

Refer not virtue to another day;

Receive her now and at thy
dying hour

She 'll prove thy
never-dying friend.

“Another day”—by connecting the word thus translated, அன்று *that day*, with பொது நேரமாக *the time of death*, a signification some what differing from this version is given to this couplet and it is explained *defer not the practice of virtue until the day of death &c ;*

that is, fulfil at once all acts of

charity on which thou hast resolved, and do not leave them to be performed by

others, after thy decease.

This however is not correct; அன்று

must be con-

strued absolutely, not relatively, the meaning of the Author being that which

is indicated by the version I have preferred, and which may thus be less literally

explained—*The chief benefits of virtue accruing after death, and the time of death being uncertain, practise it: tue now, deferring it to no future day, that thou mayest be certain of enjoying the benefits so accruing. By substituting*

“receive” for the literal meaning of செய்க
is not interrupted.

do, practise, the personification

“ She ’ll prove thy never-dying friend”—The author having in the first verse described virtue in its largest sense, under which is included the merit resulting both from active benevolence, or charity, and from the practice of devotion, or in other words from the discharge of our duty towards our neighbour and towards our God, as the cause of temporal felicity either on earth, or in the celestial abodes to which the meritorious Soul successively transmigrates, and as, ultimately, productive of eternal felicity in the spiritual heaven, where all transmigration ends, represents it, consequently, in the second verse, as the most profitable object the human mind can pursue. This notion, the profitableness of virtue arising from it’s beneficial effects, is inculcated generally throughout the chapter, and by this verse particularly: the manner in which virtue operates to produce this effect, and the nature of the profit thence derived, are explained by the commentators, in conformity with the actual intention of the author, on principles peculiar to the divine philosophy of the Hindus.

It is a dogma, common to all the schools and sects of India and one of the few in which they exactly coincide, though confessedly derived originally from the Naiyáya, or Rationalists, that *Dharma, the consciousness of good*

உளமு அஃதாவது - இருவிவிப்பயனசெய்வதவினைசென்றடைதற்கே
 ஸ்வராய நியதி - உளமு - பால - முறை - உண்மை - தெய்வம் - நியதி - விதி -
 பொதுபனவொருபொருட்குளவி.

In this manner the author has spoken of Virtue, as regards the three states, namely Earth, Heaven, and Eternity ; he will hereafter speak on Wealth, and now proceeds to treat on Pleasure and on the primary cause of these, Destiny.

DESTINY.

Destiny is in this wise. That which is decreed is the immediate cause of the retribution received by a person as the fruit of the good or evil deeds he hath done, and is called Destiny, Nature (natural disposition), Vicissitude, Certainty (necessity), God, (the act of God), Decree, Fate ; which several words denote but one thing.

(97)

ஆகூழாற நேன நுமசைவினமை
 கைபொருள

பொகூழாற நேன நுமசை

By the decreed effect of the works of former births, industry is excited and wealth accrues, and by the same, indulgence prevails and wealth departs.

சுண்ணிய நூ லபகதறினுமற நுநத

னுண்மையறிவேம்கும

Although he have acquired various and profound disposition will overcome his knowledge.

learning, his natural

NOTE. Parimèl-azhager's paraphrase of this verse is added, as it assigns more directly than the text a cause for a fact, for which, though undoubted, it would puzzle the philosophers of Europe to account; that is, why great scholars are often great blockheads.

பேதைப்படுகருமுடையாடுருவண்ணையிப்பொருளகவியுணர்த்து
தூலப்பலவறதையுங்கற்றருளியி னுமவனுக்குப்பயி னனுநதன் னாழி னுடைய
பேதைமையுணரவேடுமறப்படுமென்றவாறு

If one by the effect of his former works is naturally foolish, although he may have attained to the knowledge of the subtlest subjects and have acquired various science, the folly, which is the destined result of his former acts and which always pursues him, will prevail over his knowledge. This is the meaning.

பரிவி னுமாகாவாமபாலவிலையுத்தது

சொரியி னுமடோகா தம-

'That which is not by nature theirs, no

labor can obtain, and that which is, though they reject it, will not quit them.

வ குத்தா ன

வகுத்தவனைபலலாறுகோடி.

தொகுத்தாரக்குநதுயத்தவன் து-

Those who have accumulated millions can enjoy

nothing but what the appor-
tioner has apportioned to them.

NOTE. The word here rendered

literally

apportioner is paraphrased by Parimèl-

azhager தெய்வம் God and thus explained in the comment.

ஒருயிர செயதவிவரையின்பயன்பி றிதோருயி ரினகட்
செல் லா ம லி வவு.

யிரகடுவருததலினக்குததாரு னனரு

He calls him (God) the apportioner from his apportioning the fruit of the
deeds which a soul hath done to that very soul and to none other.

நன நுகரானல் லெவரகுகாண பவர

அன நுகரானல் லெவரகுகாண பவர

Why should those who see that good only happens in the destined season
of prosperity be grieved in the season of adversity?

உயிற் றபெருவரியாவு ளமற் றென அ

சூழி னுநதான முநதி அம

(98)

What
anticipates

is more powerful than the destined effect of former works?
even thy thoughts while considering how to avoid it.

it an-

The following are the introduction by one
of the commentators to the 11th

Chapter 1st Book

of the Nāladi-nānūru, entitled பழுவிறை and the
1st, 4th, . 7th, 8th and 10th verses.

பழவி

வெண்பூ செழை பதும தவண் - ஆஸ்தாவ துமுற பி
றப பி றசெய தவிவண்

யிப்பிறப்பிலேய் அப்பகிகையுயிப்பிறப்பிற்செய்தவ்வுண்மையிற் பபி
லேய் அப்பகிகையுமாவியிப்படி ம் றி யருவி ாதவை யறிவையெப்படி
யெனில் - யாதொரு பிற் புகுண்பபட்டபிற் பபிலேயின்பது அப்பக
ள யாதொன்ற அப்பகிகிருவி கு முற பிற் பபிற் செயதபுண் ணிப்பரவங்க
ளென யுயிப்பிற் பபிலே தாருருதான தமங்களைச் செய்கிறுன செயத
பொழுதேம் அபிற் பபுகிவைப்பிகுமென அநதானதன்மனத்திலேயுண்
ருமென்பதாம்.

Former acts, the title of this Chapter,
called, also, 'That which is anci-

ent (Destiny), are in this wise. The influence of the works of former births
on the present life and of the works of the present life on future births, and the
knowledge of their effects is thus to be stated. As either good or evil, or in other
words pleasure or pain, is

experienced in every successive birth,
he (the author)

has considered in his own mind that this
arises from the good or evil he did

in a former birth, and that whatever acts of
charity or benevolence he may

perform in the present, will be compensated in
a future birth.

ப

வெண்பூ செழை பதும தவண் - ஆஸ்தாவ துமுற பி

வல்லதானதாயகாடிகுக்கோடவித-தொலவெப்ப

பழவிவையுமன்னதகைத

தேதறசெயத

ஐழுவவின்னாபுகடுகாளறரு

As a young calf when let loose among a
number of cows, naturally seeketh
out and attacheth itself to it's own mother, in
like manner doth the act of a for-
mer state of existence seek out and attach itself
to him who hath performed it.

உற்றபாவீக்கலுறுவாகடு

மரகா

வற்றபாலேநானறலுமன்னவ

ரமாநி

வறபபிறறருவாரும்லெனியத

விரசு

சிறபபிறறபிபபாரும்லெ

To avoid those things which are to happen,
or to detain those which are
to depart is alike impossible even to Saints ;
even as there is none who can
give ruin out of season, or prevent its
falling in season.

இநுமபைகூரடு

நருசெததாரொலொருவகாண

மெருககை

வினாறுழலவதெல்லா-மடமபம! 3

பன்னகபி.நிசுருமவிகடற்றறண

சேரபப

பன்னகபி.நிசுருமவிகடற்றறண

(99)

Hold all those whose bosoms are goaded by distress and who wander forlorn through the long streets, and know, O Lord of the cool shore of the billowy ocean, where the playful swans tear in pieces the water-flowers, that this proceeds from the acts of former births.

அறிபாருமல்லர நிறத,நிநதூம

படியோடுபட்டவைசெயதல-வனியோடி

நெய்தன்றவுயிராகசூரீகெடற்றறண

சேரபப

செயதவிவரையுனவரும

When those, who not only are not ignorant but have learned that which they ought to know, do that which is blameable; this, O King of the cool shore of the broad ocean, where the water-lily flings its leaves to the winds, proceeds from the acts they have formerly done.

விநய
காபெருகாபுறபிறழநனவாரா
வருகாவிதநாந
ருகாவாவிததேயாகுரு
செருகாவலிபபட்டபொறியுமத

௨

விநயகாலத்தெனவலிபபடு

The effect of the acts of former births doth not fall below, nor exceed its due proportion, nor doth it fail to come in its turn, neither doth it assist out of season, but where it ought to be, there it is; of what utility, therefore, is sorrow when it afflicteth thee?

In further explanation of this subject, to on the final verse of this Chapter, I insert a tator to the Chapter *On Destiny*, உளமு.

which I shall revert in my remarks note added by the Latin commen-

“ Non me latet vocem *உனது*, cui ego *divinorum decretorum* signifi-
 cationem tribuo, ab aliis usurpari pro *பழனிவரை* quod significat *opera*
antiquitus facta, neque igo eosdem humanarum rerum vices tribuere operi-
 bus antiquitus factis, sive bonis, sive malis, pro effectuum diversitate;
 dicunt enim, virum probum pauperem esse, ob peccata quæ antiquitus patravit,
 (sive antequam nasceretur in alia generatione, uti Tamulenses stulte putant,
 sive postquam natus est in adolescentia vel iuventa) quæque adhuc non lui-
 ferendo supplicium iis debitum; virum vero improbum senem esse, ob vir-
 tutes quas antiquitus exercevit, et pro quibus, adhuc præmium iis debitum
 non retulit; atque, eodem modo, virum industrium ac indefesse laborantem pro
 divitiis acquirendis nil acquirere in pænam peccatorum veterum; virum
 vero omnino ineptum atque pigrum sine ullo labore divitem evadere in
 præmium veterum virtutum; ita ut quidquid vulgus malam fortunam, aut
 bonam fortunam appellat, id ipsi refundant in opera antiquitus facta. In
 hoc vero capitulo dictam vocem *உனது* melius explicari et propius signifi-
 care *divina decreta*, patet, tum ex serie tota
 sententiarum in hoc capitulo

contentarum, tum ex illo versu

speciatim—வகுத்தான வகுத்த வகையல்லாற

சொட்டி தொகுத்தாரக்குதியத்தலரிது—in quo ne per somnium quidem Auctor meminit operum antiquitus factorum, sed solum divini statuti, quod nemo præterire potest: et quamvis detur quod opera antiquitus facta suum locum habeant in humanarum rerum vicibus, quarum causam ignoramus, cum tamen dicta opera antiquitus facta, sive bona, sive mala, hic et nunc, et non antea neque postea suum sortiri effectum, sive bonum, sive malum, non dependeat, nisi a divina voluntate, quæ statuit tempus in quo alicujus virtus præmiari, peccatum puniri debeat, cumque omnis vis operum antiquitus factorum ad *divinorum decretorum* virtuti præmium, peccato pœnam statuentium irrefragabilitatem reducatur, recte voci உடைவு *divinorum decretorum* significatio tributa est: eo vel magis, quod vox உடைவு ex sua natura nil significat nisi *antiquum quidam*, quod æque competit operibus antiquitus factis, quorum vim nunc quis experitur, ac divino statuto decernenti, ut dicta opera nunc suam vim exercean, nam nil est divinis decretis antiquius.”

ஆதியிலாவீ ஆயிலாவிலாவின் நியென அமுனென மவனெனநே
பேதியிலாவாவருமெமமுநீ ருமபடைபுண்டபின்னீ நிலவா
வேதியிலாமற ஆயிரகனமுதலீ நுன்னவென்னவரி தூலீதாய
தீதியிலாவையு அமுனமுதற்படைபெமமுநீர்கோண்டிவென்மெனனென

பாரமுதத அமுததுட லபுககெமமுநீர்கோண்டி நியகாறபரிவறநெறவென
சேமுதததுவா ழரசாயாவருவகொலபன முதததுசெனெனரொன்னி
பேமுதததுவத திறையோனீதியதோனீதியதேறபிறழாநீதி
யோரமுதத அமுனவிவனகனின் நியின் ஆயிலாவிலீரதமுனதாமெனன

முறநிறபபின்னிடகமுறததவிலி திகாரணமெனருவமுனபுலீதி
தறபிறபபின்னபுயரசதோனலே அபடவிதியெழுதுந்தயவேதென்னச
சொறபிறபபின்னடவகாதான நிருவுளமேயென்னவனனானசுசமீனட
பிறபிறபபின்னீற நியற அநதிருவுளமுநதானெனருறபிழையோவெனருன

~~செவ்வம்கிணையோனமுடடிவத்தமபெயமுநிற போறகிணையோ~~

தெருடசெவ்வம்கிணையோனமுடடிவத்தமபெயமுநிற போறகிணையோ
பெயத

பொருடசெவ்வமவிறிதெனபபுநியரகருஞ்சால பிறைபபான பொருவா
மாடகி

யருடசெவ்வ நசைககனவாயாவரு நின்கககொண்டோவகவயமே
தந்தான்

மருடசெவ்வ மற்றெவைபுமாசிய அதுவறபபயனெனமதிநி னயிக
கோய

சுததெவலாமோரவிவிலீயோதருககெவலாமோரகவினீயோதானீயெனரு
கிலததெவலாமோரவிவிலீயோநமககெவலாமோரமுதமோகிவியுமபலலாயக
ருலததெவலாமொபாதுநின் அருனருசகோறமோனநேருநிறையோனநின்நிப
புலததெவலாமாருமெனிறபுறவிவிலீரதமோனநெனனாரபுலமமிககார

ன அபடுநதிததிவனகைபபொருள்வறகேயிவறகவனகைகருமமவேண்டி
வே அபடுமதுகருவமேயொருபபடுததுபிருகையாபிடிவாழ்வன நிக
க அபடுநதிததென அமவாழநதறவேரமுததீயோரருவவிநகாணகி
லீ அபடுநாவிவயருமிருவிவிலீயாபபயனபினபிலெனெனபார

திறந்தகாவாழ்விதுவாயத்திறம்பாவான்வாழ்வதெனத்தெனியநாமே
 பிறந்தகாலுயரகுலமுருரேரத்திறமுநதெரிந்திங்கனபிறப்பாரினறி
 க
 பிறந்தகாலுயரவான்மேவிவணயாவாழ்வுற்றருமியல்பொன்றனநே
 ம
 மறந்தகாநலவினநாருசெய்யனவொத்தனநேறஉரகமும்வழங்குமெனட்டு

ஏற்றருமுணரவிஞ்ஞயியைநத்தநானலோர
 போற்றருமுழுவிலையென்பபுகன்றபின்
 மாற்றருநதவிவிதிமதுபபவோவென்றான
 நேற்றருமயிற் பற்றுகளானுஞ்செபபிணை
 உளழுவிலையெனனினுமுரிமைமயோரநதுழி
 மாழுவிலையியற்றநீவகுத்தவககர்த
 தாழுவிலையென்பவோவிதைறவனசாற்றிய
 கீழுவிலையிலமறைவிருமபிககேட்டடியால
 தீட்டடியவிதியலாற்செயப்படாசெய்யுங்
 கோட்டியவிலைவிதிக்கோட்டமாமலால்
 வாட்டியமனஞ்செய்யுமவடுவதோவிவவா
 நீட்டியவற்றமற்றிரண்டிலாமரோ
 இவவிதியிலையெனவியம்புமுழுவிலை
 மெய்விதிமறையிஞ்ஞலவிளங்கமாக்கககரிச
 செவவிதியிதைறவனமுன்றிருட்டத்தாயகா
 ஆயவிதியிழந்தவரககுற்றதோதுவாம

வாயேயுணர்ஞ்சுதுப்பெல்லாமருவியருததுமவண்ணமென த
தாயேதாதைகொண்டவிவரத்தவரையாரநாகொண்டமுதகத
தீபேவியதீதொடுசனித்துத்தெனியாவுணரவினமன கவகவக
நோயேபாலுணமுடரகரத்ததுடவதவிவினவிவிரவுறேரும
சொன்னகுரவரகாலமென ததுதிதா லோரமுறபிறபபெனரு
முன்னமவர லெம்மகருறறுமுதியவிவிரயுழவிவரையெனரு
நினைவிவரையல்லாதுதலையெழுததுமவேருமுவிவரயுழவி
யன்னபிறபபலவாதிதநதேயயரநதுபிறபபாநிலையெனரு

"Although whatthou hast spoken is right," yet, said Sivāsiven, "do thou, who art learned in this species of knowledge, declare, whether, if the efforts of the deeds of previous births be denied, the inequality of men in this world, some

being deformed and some beautiful, some happy and some miserable, be just or unjust"; then Joseph the bearer of the flowering rod, whose pleasant speech flowed from a mouth graced by kindness, again explained the scriptures of the true faith.

"He, who hath neither beginning, nor end, nor similitude, is the everlasting, sole, all-righteous God; the celestial beings and our souls, between which there is

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no difference, having been created, have a beginning, but no end; irrational beings have both a beginning and an end; this being the true faith, in what state were our souls when first created, before they had been guilty of any crime?

"When our souls first entered our bodies and appeared in the world, did they resemble prosperous princes free from all misery? but though they did not and though their condition therefore, was various, was this incon-

sistent with the justice of the Almighty God? if it were just then, also, must the inequality of men in their present generation be immutably just, without reference to the effects of their former deeds.

The former, Sivāsiven, said—"that it was destiny which was the cause of inequality at the first generation of mankind;" "but, said Joseph," is it con-

sistent with the mercy of the Almighty, the God of justice and mercy, to predestine such inequality?" "It is the divine will of him who is beyond expression," rejoined the other."

it is the divine will which generations?

"Then, replied Joseph," can it be wrong to say that causes the various qualities of those born in after

"As the clouds pour down rain even in the thorny wilderness, so the all-wise God scattereth abundantly the vain wealth of this world even among the unworthy; but he hath given power to all, to each according to the intensity of his desire, to attain to the matchless glory of the wealth of grace: can it be then said, O thou of superior understanding! that the other kinds of wealth, which are in truth illusory, are the reward of virtue?"

"Do all streams meet at one place? do all trees bear one sort of fruit? Is there one kind of production from all soils? have all one countenance? As all these are different, so differ the conditions of men, but virtue only, a species of wealth liable to no diminution, is common to men of all ranks; those eminent for wisdom, therefore, describe it as common to all and make no other distinction respecting it."

"As the wealth of the rich is necessary to the poor and as the industry of these is necessary to those, so wealth and poverty resemble the two hands, uniting the several classes of mankind; if the virtuous were always seen rejoicing in prosperity and sinners weeping in adversity, they would then deny the retribution for good and evil at the last day."

"That we might understand that the prosperity of this world is not constant and that the felicity of heaven is eternal, we know not, said Joseph, at our birth whether we are born to high rank and fortune, but, if desirous of attaining the unequall'd joys of heaven, we know at our death that they will be in proportion to the works we have performed during life."

"O learned man worthy of all praise," said Sivāsiven, "as the wise assure us that unavoidable effects proceed from the deeds of former births, can it be

said that there is not an inevitable destiny' ' ?
 Then Joseph, desirous to satisfy
 all his doubts, however difficult to clear up,
 answered thus ;

" When the nature of that which the wise have called the effect of former acts is rightly perpended, can it, as thou hast affirmed, be considered as proceeding from a prescribed destiny ? Listen sedulously to the explication of the exalted faith taught by the Lord.

" If there be a prescribed destiny it is impossible to avoid it ; all crooked actions, therefore, must be considered as the fault of destiny, not the fault of the mind which it affects ; all virtuous actions, also, must be referred to destiny and cannot be considered as virtues of the mind ; consequently, neither virtue, nor vice can be attributed to men.

" To demonstrate that which is called the effect of former acts not to be destiny as thou thinkest it, I will declare, as it is stated in the scriptures of the true religion, what occurred, when the impartial God created mankind, to those who had forfeited their lives.

NOTE. Here follows
 an account of the fall of Adam and Eve, which
 concludes with
 the two following verses.

" As poison swallowed by the mouth spreadeth agony through all the limbs, so we, their children, are born to the evils arising from sin, by which we are afflicted in consequence of the acts of our common parents, and to the pains caused by mental confusion proceeding from an overclouded understanding ; vexed by the hand of sorrow, we receive the whole fruit of their acts.

"The period of the creation of our common parents, here mentioned, the illustrious sages have called the former birth; and the acts done by them in ancient time, the evil effects of which we experience, they have called the effects of former acts; besides that which is here stated, there is no prescribed destiny, nor effects from former acts, nor, after men have been born and have died, are they liable to any future birth."

அன்று *that day, then, any time but the present*.—அறிவோம் *we will know*, the first per. plu. fu. of அறிதல்.—எனாது *not saying*, the neg. ger. of எனல்; the final *e* suffers elision by the occurrence of the initial vowel of the following word.—அறம் *virtue*; the first case or nom. for the second or ac.—செயல் *practice*; the inf. of செய்தல் *to do*, used for the imp.—மற்று *an expletive*.—அது *it, that thing*; the neu. indicative pro. referring to *that most remote* from the speaker.—பொன்னும *about to die*; the future participle neu. of பொன்றல்.—காண் *when*, lit. *in the time*; the first case being used for the seventh and governed by the preceding part.—பொன்றா *not dying*; the neg. part. of பொன்றல்.—துணை *aid, assistance*; fig. *a companion, or friend*.

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V.

அறத்தானவரு

வதேயின்பமறநெறல்லாம

புறத்ததபுகழுமில்

(கூ)

Pleasure from virtue springs
 ; from all but this .
 . No real pleasure e'er ensues,
 nor praise.

“Pleasure from virtue springs”—Under the term இன்பம், from இன் sweet, is included every species of gratification, mental or corporeal, which can be enjoyed in the human or any other state of existence: it is distinguished from செவ்வம், used in the first verse of this Chapter, by describing the *feeling* instead of the *state* of happiness. In composition with சிறு small, சிறு நின்பம், the word is idiomatically used to signify the baser pleasures of the material world, and in composition with பேர great, பேரநின்பம், the higher joys of eternity.

According to the moral theory which the Author has followed, or, at least, according to that adopted by those who have undertaken to explain his meaning, the desire of gratification, abstractedly considered, rises from what his commentator has stated to be one of the primary Tatwas, or principles of nature, under the term *Ahaṁkāram*, individual consciousness (from the Sanscrit pronoun *aham* I and *cāram* an act), which, when in operation, may be described as the spontaneous preference of that which is beneficial and, so considered, is the basis on which the superstructure of morality is founded. The preference of virtue, therefore, is a modification of that natural benevolence; which, commencing in the love of self, thence branches forth, as from a root, so as to overshadow every external object which approaches it. This benevolence, again, is founded in that clearness of intellect, the necessary result of the *consciousness of good*, already noticed, which enables the mind to perceive that the good of all embraces it's own good and, consequently, inclines it to a preference of virtue from a conviction of it's greater profitableness. The preference of vice on the contrary, originates from that obscuration of intellect, the cause of ignorance and misconduct generally, which necessarily proceeds from the *consciousness of evil*, and which prevents the profitableness of virtue from being perceived, and directs the choice to selfish, local and temporary advantages and enjoyments only. In either case the mind acts from it's own convictions, but ruled by it's natural bias; for a sentient and reasoning being, must act from it's own free will, without which there can be no distinction of virtue

and vice, and it is from the effects of that free-will, determining originally to good or evil, that *Destiny*, உனது, as it actually exists and influences all existent beings, proceeds.

This doctrine, divested of some peculiar opinions, is generally the same as that which is inculcated in the great precept of Christian morality—"all

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things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets"—in which the individual feeling with respect to right or good is expressly prescribed as the standard whereby to judge of the right or good of others: this precept, therefore, as embodied in the following couplet and explained in the comment adjoined, might without incongruity be inserted in this Chapter of Tiruvalluvar.

குறள்

செய்யுற

வேணடியவ் ண ணரு செய வி யாரகரு ளு

செய்கடன மீதுதுசன

இதனான

தனக்குவேணடியபடியேதான் பிறருக்குச்செய்யவில்லைதெய்வத்தருமுறைமையெல்லாவற்றிறகு மேலாயவுயரசியர்மேனற்வாறு-செய்யத்தருமுறைமையெல்லார்க்குஞ்செய்யவேணடியகட்டுனையாதலான செய்கடனென்றா - இப்பொருளினிவிளங்க-எவ்வண்ணமாயமனிதனறனவர்க்கு

றிதிது நடக்கவேணடியதோ வ

வவண்ணமாயத்தானமனிதரைகருறித்தது

நடக்கத்தருயதெனது தனக்குள்ளே தானாயகதுநடநதானாயினது முறைமைதப்பக்கடா தத்தாபிதுவே செய்கடனெல்லாவற்றிறகு மேனமேலாமெனதுகூறப்பட்டது.

அறத்தான *from* virtue.—வருவதே *that*
which comes; the future
 pron. part. neu. of வருதல் used indefinitely.—இன்பம் *is happiness,*
joy.—மற்ற besides: though thus translated this word is properly a
 noun, meaning
things out i. e.

another, a different one.—எல்லாம் *to*
of virtue; the plu. obl. used for the

all.—புறத்து

dat.—புகழ்

praise.—உம and; the conj. connecting
 the preceding term with இவ்

பம் understood.—இல் *there are not*; the 3d
 pers. neu. plu. of the def. v. இல், governed
 by the conjoined nouns. இவ் புகழ்மபுகழ்ம.



VI.

செய்றபாலதோருமறனையோருவற

குயறபாலதோருமபழி

(௨)

Know that is virtue which
each ought to do ;

What each should
shun is vice.

“ That is virtue which each ought to
do ”—This simple definition, is both
more intelligible and
more correct than definitions usually are.
It is not exceed-

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ed in either respect by the definition of the same thing in the following verse,
which is said to belong to the Bhāratam, though I have not been able to find it
therein and quote it, therefore, from the *Niti-sāram*, the essence of morality, a
compilation from various works. Though distinct in their literal purport, both
are essentially the same and must be admitted by all sects to be axioms in morality.

ஸ்ரீராகாயெந் பூவு ஊராழிய டீமகத்
மய கொடிவிடு

உறொ உசாந் உ

ணொய் உயா உய உற உயிந்

I will declare in half a Stanza that which has been the theme of millions.

*TO DO GOOD TO OTHERS BELONGS TO
VIRTUE, TO DO EVIL TO OTHER
TO VICE.*

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word *பாலகு* which signifies both *that*

which is natural and *that which is apportioned*, being derived from the root *பால* nature, also, a share or allotment; the first sentence, therefore, may be literally rendered, either *virtue is that which it is natural for each to do*, or *that which is allotted for each to do*. Considered with respect to the destined effects of former deeds, உனது, these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes its natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right and the consequent exercise of benevolence and charity, and, under the latter, to the preference given from reflexion to positive right and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary *ought*. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form, that is *ஒருதத துருப்பானமை* for *ஒருதத பாலகு*.

The doctrine of the author, as here explained, and, as generally inculcated in this chapter, respecting the origination of moral bias, and the inclination towards good and evil arising from the fatal influence described under the term *cause*, mostly rendered *destiny*, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indifferent alike to good or evil, to be directed towards them solely by education, or association and habit ; for, though authority and precept are allowed their due share in influencing the will in the choice of either, all *power* and, consequently, all *determination* is attributed to *nature* or *destiny*, these terms

being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe any thing wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms *fate* and *predestination*; for, though the election of the will and the feelings of nature are all under the direction of an inscrutable destiny, as this takes its origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term *fate*, therefore, as used in Europe and *vidhi*, as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly lost. The notion conveyed by the word *predestination*, or the determination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning and to whom the abstrusest points of their own philosophy presented no difficulties; there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course its meaning may be expressed by a periphrasis or compound.

வெடிமலர் திணுதொடாநா: ஸ்ரீமது உரியரோத்தந:

The Scripture, the revealed codes, approved custom, and that which is gra-

ifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

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Still more adverse to this doctrine are the notions conveyed by the expression *moral sense and moral sentiments*, words with which certain writers have amused themselves and their readers. To maintain the existence of a *sense* or *sensible faculty*, for which there is no correspondent *sensitive organ*, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the idea of perfume, wilt thou undertake to shew how the abstract being morality, by operating on the organ thou hast imagined and called the *moral sense*, can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object and in fact effecting by various means the object towards which they tend? If, as fancied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, its operation must be invariable; all mankind would form the same undeviating notion of right and wrong as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of its comb or the swallow in the building of its nest. But it is not so; for though, as all mankind have the same general wants and are actuated; therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from it must be the notion of the community in which a notion of it en-

immorality must be the portion of the community in which a notion of a totally dissimilar is adopted ; as in the province of Malayálam, where among the superior caste of Súdras all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with it's material means, the endeavour to trace them to any unmixed and wholly simple principle is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insubstantial theories has

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influenced the reasoning of men on morality in the east as well as the west ; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, *always* govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all it's phenomena to an empirical simplicity, is as unnatural a chimaera as the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

செய்த for செயயல், *the doing*; the verbal of action in the nom. governing the following part.—பாவது *that which is natural or appportioned*; the neu. part. of பாவ *nature, share*.—ஒரும an expletive.—அறனே *is virtue*; the nom. with the emphatic ω governing the subst. v. understood.—ஒருவற்கு *to each*; the dat. of ஒருவன் *one person, each person*.—உயறு, for உயல், *the departing from*; this verb is here used in the neu. form in which it usually signifies *to live*; but its primitive meaning is no doubt *to move*, the active form உயத்தல் signifying *to put into motion, to remove*; the commentator accordingly renders it in this place by ஒத்தல் *to quit, depart*, and when it again occurs as a verbal noun in the 10th verse of the 11th book, by உயகுதல் *to remove, depart*.—பாவது, as before.—ஒரும, ~~as before~~.—அபதி *is vice*; the construction of the four last terms is the same as of the corresponding ones in the preceding line.



The following verses have been selected for the further elucidation of the subject of this Chapter; for the future similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

பலநாளாமாற நூரோனி நுமறததைச
 சிலநாடிறநதயற நூறசெயக - முவலெநருங்கி
 நைவதுபாஜுதுசுப்பினுயநல்லறரு
 செயவதுசெயயாதுகுகள

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know. O thou whose breasts are firm and waist taper! that the virtue of benevolence acts

when relations act not.

தோற்றமரிதாய்மக்கடபிற

பபிஞ

லாறதுநதுவியுமறஞ்செயக- மாறநினறி
யஞ்சுமபிணிமுப்பருங்குறதுடனியை

நது

துஞ்சவருமேதுயகது

When born in a human form, difficult
of attainment, practise virtue to the utmost of
thy power ; for inevitable pain, uniling with
fearful disease, old age and death, approacheth
to destroy thee.

அறஞ்செய்தவர்க்குமறவுழிநோக்கித்

திறநதெரிநதுசெய்தககாறசெல்
வுழிநனரும

றஞ்செய்யசெல்வம்பெருகும் றஞ்செய்ய
 வல்லவைநிகழ்விடும

*If when virtue is practised it be rightly
 considered and the nature of it fully
 comprehended, it will assist in the attainment of
 eternal felicity ; wealth if preserved
 (sin) will be
 will increase, but by the practise of virtuous
 destroyed.
 acts the opposite*

பட்டவகையாற்பல்கும் வருநதாமற்
 கட்டுடைத்தாகக்கருதியநல்லற

ஸுட
 டுடைத்தாகவிடைதவிரநனுவீழ்தவி
 னட்டருளுத்தலைநன்று

With the wealth thou enjoyest, and without

offending others, perform the acts of benevolence on which thou hast resolved completely ; it is as advantageous to neglect to reap that which thou hast planted, as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

உலப்பிலுலகத்து ஸூதிய கோக்க

ஞலிததடகிநலந றபு: காளளாககொளுததன

மலிததமுதுணை

ககுழவியைத்தாய

ரலிததுபபாலபெபதுவிடல

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severity, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

இன நியமையாவிந்முதுமககவிர

ப

பொன நின்மைகண்டுமடு

பாருளபொருளாககொளபவே

வான நுமவகையான் றஞ்செய்கஞ்ஞாந துருளிற்
ஞன்னுவந்தத்தடுப்பதில்

Can they, who reflect on the transitory existence of their parents, account the wealth of this world real wealth? be charitable as becometh thy condition, for none can block up the way of a rolling mountain (i. e. cannot stay the inevitable approach of death).

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மாயவதனமுன்னேவகைப்பட
டநலவிவரையை
யரபயின் றிசெய்யாதாரபினவழிவினநது
நொயகாணபொழுதின்றஞ
செயவாரககாணமை
நரயகாணிநகறகாணவாறு

Those who without reflection have neglected the
righteous deeds which, before
dying, they ought to have performed, and, bethinking themselves of their future
road, only when warned by sickness, then endeavour to perform them, will be as
much at a loss as if seeking in vain for a stone when they see a dog (about to
attack

term).

ஈதுலகததாயினிசைபெறுமஃதிநக

தேனுக்கெதராயினித் தூஉததாடுருவ
 னுனவாயுநவெநருசெய்வாரகிரண்டுவுகும்
 வென உயகவடடைநேறி.

As it confers renown in this world and in the other felicity, to those who constantly practise the virtue of benevolence, the two worlds are, as it were, two roads branching from the same point and each leading to happiness.

PRABULINGA-LILEE.

சயதற்கரியபாகைதனகெய்திறநெனருவதுகொண்டு

செய்தற்கரியவதகளைபவசெயதுதுயரகூபிநலியின

துயதற்கொருமைபெறவுண்டதுழவீரோனுடம்புபொதலத்திற

பெய்தற்குரியபாக்கெநிற்பயகதேகருடெனபாவு

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form are lost to him, who, after wandering from body to body, hath with difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practise of every kind of virtue however arduous.

மினபோலதீயுமுடலகொடுநவ்விவண்செய்தநியாவுடம்புபயி

மினபோடமரதலையிருப்பபாகைதவருதமென்றெண்ணி

யனபோடநருசெய்திவியாமவருநிவாளாவிருகருமவன

தனபொனமருளரிவல்லியென்றெண்ணமுபொதலவைதகலிகினான

The keeper of the refreshing flower-garden said—"there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and indulging in luxury, liveth in vain.

CHINTA'MANI.

வேறுயரிலலாதுமமுரகதேசெவ்விதுமவெருணமரபொல

ஆற

துணுகுகொள்ளாதபுறத்துவைபரிசோயல

வீரபோலுது கூறறுகுகொண்டோடத்தனி

செய்கொடுநறிககடசெலுமபொழிஇ

துணுகுகொள்ளீரழகல

லாலறிவொனதுவீரோபொலும

For when you proceed to a village where none but your own countrymen reside, you are careful, as if you were at enmity with them, not to sit your tent without the door, unless you are provided with provisions for the journey;

when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

அவ்விதமானதற்போதுமருதநூல்தவண்பபோலத்
தொல்லித்தமமுடம்புலிவகத்திவிவன்துடரகுலேகரப
புலிக் கொன்றுவினாச்சூழநதுபுகழுழிப்புககுப்பினகின்
தெல்லையிற்றதுபவெந்சீசுடமுரித்திடுகனனேற

As when the stalk of a water lily is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

அறிவியமனத்தாராசியாருயிரகருவிரசெய்யிற்
பறவையுதித்திம்போல்பபழவிவையுயிரோடோடி
மறவியொனருனின் நிமினத்தடுத்தகாகருவலொன்
கறவையிற்றகருநதனனாகமுறப்பபடவெல்லம்

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cāmadhēnu), which yieldeth all that is required.

சீயநதமுனனா

னமனறயவரககும,கிறியரககுமபுனை-நி

நதநிகிலேனா

சீயநதவிருவினை தடருமல்லாதேமதேயென நிருநதவிஷ்டம்
பாயநதமயனைகடுழததீயருமபுதலவருய்வவுடலுமுடனவருவதனனோ
சீயநதகொநிரகமுநதநிலவஞாவானமறுமையி னுமெவிருவேனே

*I have both neglected to pay due honors
to the sages who have studied the
ancient scriptures and to guests whom I ought
not reflect; that, besides the effects of my*

*to have received hospitably; deeds,
righteous and unrighteous either*

*nothing will follow me and that nothing else is really mine; for will
the house I inhabit, or the wives I have wedded, or the children I have
begotten, or the body I animate accompany me?*

*When dead I shall plunge into a dreadful
hell-and in after-births be afflicted by poverty
and distress.* முயனறு மெயவருந

தானருமபொருளடையா மொழிநதவபபெய
லனறிப

ருநெனா

பயினறநதகருமபொருநதுருகருமமல்லதுபயக்குருதரும
யயனறநதநருமமல்லதையினபமெயதுருவினபமுமடிபிற
துயினறிடாததருசெயதல்லதுடடாதாதலறதுடயருகதருமம

Without great care and fatigue of body wealth cannot be acquired; without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consequently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

BARADAM

தருமமென நியூம்பூர்வமெய்யவி விவணததரைகரு
கருமமீதெனக்கட்டுனாததரைகவிக்கடந்தோ
பெருமகிளவயி னுணராதன்மமொழிபபெற்றி
பொருளிலாயமுடிபுவிநதரசாருதிபொருது

From righteousness proceedeth victory and unrighteousness destroyeth the strength of the body: those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince! (Dharma-rájan) for returning from exile thou reignest, O thou who hast no equal! over crowned Kings.

STANZAS BY SIDAMBALA PANDARAM.

அறத்தினமிககதோராககமுநிலவியான
மறகொனா னுமறநதிபுனமண்ணினமே
விறததலையதுமிகழ்ச்சிக்கெடுதியுந

ஹக் கொண்டு தயரமுதோன் துமால்

சுருங்குடலுக்கு முகாசினிககணெவவுயிரகருமெலாதகரில்சேர்திமை
மருங்குதரசெயசீ தறமுதலாயமாசுகணமனத்தினமருவானாயி
ஒருங்குதறமாமெனசகானருருதுகிபெறமிகவுண்பருவகிலெவனைச
சுருங்குதறநேர்க்கும்கணெவவுயிரகருமெலாததோன் துமன் நிததாயதனருமால்
என துரீரகருமினியிலெயாமையிவவுடலென
றனதுநாமந்மாற்றுவமெனவிவையாது

நின்றவிபபொழுதாரவமோடியறநிடிவெவரகருப
பொனதுதகாறதுவெயாய்வரதமெமாடும்பொமால்
உயரகருத்தினிலுதித்தவராயி துமறத்தை
யியலுதரசெயாரிநிததவரியாகராயி துநதாழ
மயலறசெயினமானபுடைகருலத்தினாவரதரு
செயவினாழிபுயரவிருநிற்ககமுருசெறிவார
நல்லறமொனருணணினாடுதவரநலனியாவு
மலெவையால்வருந்நபொடுசீ

ருமழிவாமா

வி

லெறமேலறமாகுந்நாடிதறபொருளினபம

வெலலுதுவிடுந்யைநதிடுமே

விதனவேறுண்டோ

*As there is nothing more profitable than
virtue, the practice of it must not*

*be neglected ; for from the neglect of it
proceedeth in this world infamy, mis-
fortune and death, and inevitable misery*

will follow hereafter.

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If one neither permitteth his mind to be defiled by the wicked deeds which originate from the propensity to evil, by which all souls existent in the earth surrounded by the dark ocean are afflicted, nor by outrageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greatest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic virtue produceth wealth and pleasure, and religious virtue final beatitude far exceeding both:—is there any thing that exceedeth this?

A STANZA.

ஞானமின்றிச் செய்ததவநதவமுமன்றி

நயஞானம் ல்தருமநதருமமனறே
 ஆனதருநானம் லாததவமேசெய்தல்
 அழககறவிற்றகருநானம் லாததவமேசெய்தல்
 மானமுதுருநானம் லாததருமம் கக
 மறுவுளளமணியாகவிருககுமெனறு.

மோனமுதுநதவமுலிவரமுன்னதானே

முயறியுடனகண்டநிததமுனதகமயமே

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus they say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rule to be known by all.

*A STANZA.

வினமணிவிற்றகருநானம் லாததவமேசெய்தல்

வினமணியுடனகண்டநிததமுனதகமயமே

தனமமயேதானருசசநதமே

வினமுனதவேண்டானமுனதவேண்டி

The lustre of the eye, as instantaneously as a flash of lightning, darts its sparkling beauty and is gone; the most requisite qualification think not to be beauty; shining qualities are not requisite, good qualities are.

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TRIPLETS.

தவகருநானம் லாததவமேசெய்தல்

சங்குளத்தருமமுடைமைதமதே
யிங்குளமயேறுயிலு
நமமுளநிறகுமறமேதுவரை
தமமுளரதங்குமதுவேறிவரையா
நமமுளநேராயநடை

பாரவனாயெல்லாககுடைமைபகுப்பே
யேரவினரதீராயிசதுருவாய்
ஆரவிவெழுத்தமறம

*The proud vainly think within themselves
their's alone and is found no where else ;*

that strict and equal virtue is

*But say not that virtue rests only with yourselves, nor believe that
peculiar attribute of any, for she walks with an equal pace among us
it is the
all :*

*It is the coparcenary possession
that pearl of the clearest and most*

of all within the bounds of the earth,
beautiful water and the exactest shape,
that high-priced pearl virtue,

COUPLETS.

நனமைய நிலை நிவுமநனமையிற்

றனமையத் தனமை

தரும - எது -

அநிமிசின நனமையு நனமையின நு
மநிவுமாகத் தனமையத் தன

மைகோடுகரும - எது

வயிரம் வயிரந் துலகுகின்றேநரநனைறக

கயிரந் தநலேவாரகடகாபு - எது -

வயிரம் வயிரத் தைத் துலகுவதுபோ
லகருந் தநல்லாத நலேவாரநன

றைக்காததல் - எது

நன் நிகொளத்தியசெயினன நியுந் தகாதே

நன நுவிவெபெறநமபு

எது -

நனநிதேடுகையில் தையத் திமைசெயதா வவவகைபெறந் தநநி
நிலொதாயினன செயதா வவவகைபெறந் தநநி யெப்பொழுதிது

நிவெபெறுமென நுநமபுக - எது

பாவத்தினின் துமனீங்களுக்கமுதின் -
 பாவத்தினபேரறத்தைப்பார - எது -
 பாவஞ் செய்ததுடங்குவினற பொழுதிலைதேயையாமன்றினறதி
 ஞானமனருக்கமானபாவவழியின்பேரறத்தைக்கொண்டாய் - எது

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பாரமேவுமாதரபலமுறை
 யினமீனடிமுதுநா

தாரமேவறமுள்ளறம - எது -

இவவுலகி னெருங்கிய மனிதரபலபல
 முறைப்படித்திறிதலாயிருப்பாராயினும்
 புகழுடவா அலகடையுமறமுள்ளறமே - எது

*From knowledge proceedeth goodness, from
 goodness knowledge ; thus kind produceth kind.*

*As the diamond polisheth the diamond, so do
 the unblemished virtuous pro-mote goodness in
 others.*

*If evil be done that good may ensue, that
 good is not stable ; good is maintained by
 goodness.*

If thou have the fortitude to stop in the path of vice and to forsake it ; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world follow various institutions, inward virtue only is the virtue that exalteth to the stars.

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இவ்வெறும்

ON DOMESTIC VIRTUE.

CHAP. V.

இவ்வாழ்க்கை On domestic life.

இல், lit. *a house*, signifies here the *domestic state*, and வாழ்தல் *to live*, not merely *to exist*, but *to enjoy life*, to *prosper*, to *flourish*: the direct meaning of இலவாழ்க்கை, therefore, is *the enjoyment of domestic life*, but it is generally used in this Chapter for the *duties of domestic life*; true enjoyment in any state consisting in the correct discharge of the duties of it.



II.



வாழ்வானென்பானியல்புடையமுவாகு

நல்லாற்றினிறதவண்

(க) He for domestic duties
is esteemed,

Who, firm in virtue's path,
the virtuous aids

In life's three orders

found..

“ Domestic duties ”—The commentators, agreeing that the foregoing Chapter applies to both the species of virtue of which the Author treats, consider this as the first of the First Part of the First Book, and all that precede it as introductory.

“ Three orders ”—There are *four* orders of life; as the man engaged in domestic duties belongs to the second, the other three only are here mention-

ed. Parimel-azhager thus explains these three orders and states the duties of the house-holder with respect to them:—

அவையழகவராவார ஆநியமித்தது
கின் றேறதலுமவிரதங்காததலு மாகியபிரமசரிய
மொழுக்கத்தானுமிவ்வவி டடுவனத்தினகட்டு
சென்று மவையாளவழிபடத்தவருமே சய யு ம மா
புகுத்ததா னுமுறறததுறநதவொழுக்கத்தா
னுமனவிவர - இவருணமுனவன்யிரு

As introductory to the subject, it is necessary to notice the *A'chārah*, சாஹ, or general rites, ordained by the writings considered by the Hindus pre-eminently sacred, on which the primitive and, among the better informed, the practical religion of India is founded. Among these the thousand ceremonies to a thousand deities invented of old by the Paurānicas, the reveries of the philo-sophical schools, and the various superstitious practices, derived from the Tantras and A'gamas, or introduced by the founders of the modern sects, are of course not included: of the Paurānica and Tāntrica A'chārah, the reader will find an ample explanation in the Nirnaya-sindhu

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and the Cāla-mad, havīyam ; works easy of access, to which, therefore, he is referred.—These rites, derived in part from the *Ṣūtiḥ*, ஸூதி, or *Véda*, the *Scriptures*, believed to have been revealed directly by God himself, and in part from the *Smṛtiḥ*, ஸ்மதி, the *Law*, revealed indirectly through the primitive sages, in whose institutes it is embodied, are denominated respectively *Srauta*, ஸ்ரௌத, and *Smārta*, ஸ்மதி. Each rite has its appropriate ritual, consisting of prayers, hymns and portions of the *Véda* chaunted or recited ; the principal difference in this respect being that the service is considerably longer and more varied in the *Srauta* than in the *Smārta* ceremonies.

The 'Srauta rites are not numerous; those ordained by the Scriptures consisting principally of the following.—**A'DHĀNAM**, அடியாநம், from the root *adha*, which with the inseparable preposition *ad* means *to place, establish*; the consecration of a portion of the fire lighted during the marriage ceremony for the celebration of the several 'Srauta rites. This should be done by the Grīhastha on entering that order, and repeated as often as the fire then lighted, which ought to be carefully preserved, may be extinguished; in the former case it is called *Apurādadhānam*, in the latter *Vichikrādadhānam*. The rite consists in placing the fire, while prayers and holy texts are pronounced, in a circular form to the west of an oblong space of earth raised a few inches from the floor, and forming a kind of altar on which are disposed the pots and other materials used in the oblations. When these are offered, a portion of this fire is arranged in a semicircular form to the south and another to the east: these are called jointly *Trétagni*, தெதாநி, *the three fires*, but according to some authorities the first should be so divided as to make *five fires*, on the whole, which are then denominated *Panchāgni*, ஐங்காநி. The dimensions of these fires and the altar are precisely stated in the Sūtras, or collection of rules for ceremonial observances, but the several schools to which these belong differ much with respect to them.—**AGNIHOTRAM**, அநிஹோத்ரம், from *agni* fire and *ahotra* an offering, an oblation in fire of raw rice and milk, offered twice a day, in the morning and the evening. It is of two kinds *Nityāgnihōtram* and *Cāmyāgnihōtram*, or perpetual and voluntary; the latter is performed to obtain some object and the offerings are various, being rice-water when made to acquire land &c. This rite, the *Aupāsanam* and the initial ceremonies of the *Vaishya-dévam* and *Śiāddham*, and, generally, all oblations of inanimate substances in fire are designated by the common term *Hōmam*, ஹோமம், from the root *homa* offer.

The preceding are daily rites; those hereafter enumerated periodical—**DARŚA-PI'RNA-MĀSAU**, டர்சாபிர்னாமாஸௌ (this compound is an instance of what the Sanscrit Grammarians call *Virodhi-lacshana*, like *lucusa non lucendo*, being composed of *darśa* seen, a term denoting the day of the moon's change when actually it is not seen, *பூர்ண* full, and *சாஸு* the moon); oblations offered on the first day after the new and full moon, consisting, in the former case, of a

rice or barley cake in the form of a tortoise to Agni, *fire*, and of milk and curds to Indra, *the firmament*; and, in the latter case, of similar cakes to Agni and Sôma, *the moon*, and clarified butter to Brahmâ under the title of Prajâpati, *the progenitor*. This rite is preceded by a fast on the evening of the new and full moon, wild roots, seeds and similar productions being permitted to be eaten during the night.—NIRUDHA-PASU-BANDHAH, நிநுதபசுபந்தம், the annual burnt offering to Indra and Agni; this rite forms part of the Sôma sacrifices and, as performed by the Smânta and Vaishnava sects, the animal is actually killed and eaten; by the Mâdhwa, sect a figure of wheat is formed which is substituted for the living victim.—SÔMA-YEJNYAH, சோமயஜ்ஞம், from சோமம் *the moon* and யஜ்ஞம் *sacrifice*, because the drinking of the Sôma-rasah, சோமரஸம், or juice of the moon-plant, forms one of the principal ceremonies; these are solemn sacrifices or burnt offerings seven in number. As one ought to be performed by every householder once in a year they may be called *indispensable* sacrifices; if, however, either the Agnish'tamah, அக்ஷிதமம், or Atirâtrah, அதிராத்ரம், be offered once in a generation the law is considered to be fulfilled.

All the foregoing ceremonies ought to be performed by all house-holders of the three higher castes, and, if omitted for three generations, a *Prāyascittam*, പ്രായശ്ചിத்தം, or expiation becomes necessary to prevent, not an absolute excommunication, but a degradation in rank. In fact, however, in southern India at least, these rites are never performed except by Brāhmins, and by them so far only as to keep within the letter of the law, being frequently entirely omitted for two generations together and performed in the third, or even for three and an expiation made in the fourth. Unless the hearth be consecrated by the A'dhāna rites none of the 'Srauta ceremonies can be performed; if this have been done, the Agnihōtram principally and Darśa-pūrṇā-māsau ought to be strictly observed, the others are less incumbent; if all have been neglected, an expiation must be made, either by the party himself, or by his son, or other representative, previously to the offering of the first Śrāddham to his memory.—The *SATRA-YEJNYAH* ശതൃയജ്ഞഃ (the first member of the compound derived from the root ശൃജ signifies *that which endures long or becomes protracted*); solemn sacrifices or burnt offerings, which, as the performance of them depends on the will of the offerer, may be termed *optional*. They are numerous, exceeding a hundred, and differ from the Sōma-yejnah by being performed, not by one person, but by many, and the drinking of the juice of the moon-plant continuing for several days, instead of being confined to one. In both descriptions of Yējnya goats and sheep are the victims: but in the royal sacrifices, peculiar to the Cshatriya caste, as the *As'wa-médhah*, അശ്വമേധഃ the sacrifice of a horse, various animals were offered.—*SWĀ'DHYĀ-YAH*, സ്വാധ്യായഃ, from
 ജ്ഞി himself and ക്രയാ establish;
 the rite consists

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in the study of the Vēda, and should be performed with reverential awe, the body being in a state of perfect purity, and the mind, abstracted from all extraneous objects, confined to the act in which it is employed. As it is prescribed by the 'Srutī, while the rules for conducting it are laid down in the Smṛitī, is considered both a 'Srauta and Smāṛta ceremony.

Under the term Smártam are comprehended all usages prescribed or allowed by Law; those enjoined for general observance and which partake of a religious character are here noticed. The following, which with one exception are *daily rites*, are stated in the order in which they ought to be performed.—*UPANAYANAM*, உபநயனம், from உப near and யான causing to approach; the reception or initiation of youth by investing them with the *Yejnyopavitam*, யஜ்ஞோபவீதம், or sacrificial thread and communicating to them the *Gáyatrî*, गायत्री, or most holy text of the Védam, inculcating in short but expressive terms the unity of the Godhead. This ceremony is considered as procuring for the object of it a second birth, the *Gáyatrî* personified becoming his *spiritual Mother* and his instructor, முருகன், his *spiritual Father*. Hence the three superior casts, who are entitled to wear the sacrificial cord are jointly called *Dwijah*, ஐவீஜன், twice-born, though this term is now generally confined to the Bráhmans. The phrase *second birth*, according to the Smritis, applies to the commencement of knowledge in the soul, as *natural birth* does to the commencement of distinct life in the body; this proceeds from revelation, with which the newly initiated Brahmachári first becomes acquainted on the communication of the sacred text. The Upanayána ceremonies, which commence by the anointment of the head and the ablution of the whole body by immersion in water, greatly resemble the rite of baptism, as anciently practiced by the nations both of Europe and Asia, which was confined to adults, who were thought to have thereby attained to a state of regeneration.—*SANDHYA-VANDANAM*, ஸந்த்யா வந்தனம், from ஸந்த்யா a title common to three deities, namely *Gáyatrî*, *Savitri* and *Saraswatî*, which, though all in the feminine gender, according to the Smárta tenets, are only different names of the sun at different periods of the day, and ஸந்த்யா worship, adoration. The Sandhyá rites, which like all others are preceded by ablution, are performed daily at the three Sandhi, or sunrise, noon, and sunset, and consist of three parts; namely, the offering of the *A'grahyam*, அக்ரஹ்யம், a libation of water poured from both hands united; *Jepah*, ஜெபம், prayer, during which the *Gáyatrî* is frequently repeated; and *Upasthánam*, உபஸ்தானம், adoration, accompanied by the repetition of sacred texts, offered in an upright posture, in the morning towards the east, at noon towards the north, and in the evening towards the west. The Smárta sect performs these rites in honor of the sun as the most appro-

priate prototype of that being who is the sole source of light and life ; the Saiva and Vaishnava sects, to Siva and Vishnu in the sun: the difference is immaterial, the intent the same.—*SAMIDĀD, HĀNAM*, ஸமிதாபாநம்; the daily offering of a billet of wood in fire in the morning and evening.—*Vivāhah*, விவாஹ, marriage; the initiatory rite of the domestic state, of which the succeeding Chapter more particularly treats. One of the principal ceremonies is the lighting and consecration of the fire called from the following rite *Aupāsana*, அபாஸநம், with which, agreeably to most authorities, the several Smārta rites only ought to be performed, but which, according to Cātyāyana, who differs in many points from the rest, should be used for all domestic purposes.—*AUPĀSANAM*, அபாஸநம், a derivative from *அப* *near*, and *அஸந*, *being, remaining*, signifying attendance, service; oblations of raw rice offered morning and evening in the domestic fire after the conclusion of the *Agnihōtram*, when this rite is performed.—*TERPANAM*, தபபநம் from *தப* *to fill*; literally *that which satisfieth*; daily libations of water poured from the right hand to the deities, to the primitive sages and to ancestors, offered in the morning or midday after the *Sandhyā* has been performed.—*VAISWADEVAM*, வெவ்வேடிவம், a derivative from *வெவ்வே* *universal*, and *டிவம்* *God*; this rite consists of two parts, namely, daily oblations, at the time of the regular meals, at noon and in the evening, of dressed food and clarified butter to the household Gods, the number and names of whom differ in different authorities, and of similar offerings to spirits; the latter is called *Bhūta-baliḥ*, பூதபலி.—*Ātithyam*, அதித்யம், a derivation from *அதிர* *a stranger guest*, either from the root *அதி* *arrive*, or from the privative *அ* and *தி* *a lunar day*; the hospitable reception and entertainment in conformity with certain prescribed rules, of a stranger, or temporary sojourner, who should not remain an entire day of the moon. The house-holder, should seek a guest of this description, in addition to any others that may be invited, to partake of the principal meal of each day.

The periodical rites originating in the Smṛitis are as follows.—*SRA'DDHAM*, स्मृद्धम्, from a compound root formed by affixing the particle-स्मृ, having no separate meaning, to ऋ, which then signifies *to reverence profoundly, worship zealously*; this term is applicable to any solemn festival, conducted according to the ordinances of the law with prayer and the repetition of holy texts, whether given to obtain some benefit, or in celebration of some periodical phenomenon, as the change of the moon, the entrance of the sun into a sign &c. In its special meaning, however, it is confined to the daily, monthly, or yearly ceremony, in honor of all the deities, and in commemoration of the patriarchs of mankind and the immediate ancestors of the offerer; which constitutes one of the principal characteristics of the worship of the several sects who derive their tenets from the Védas, and observe the ordinances of the Smṛi-

tis ; which, it is probable, gave rise to the funeral games of ancient Greece and the commemoration of the dead in the periodical Necysian, or Nemesian festival ; which was the origin of the worship of the Manes and Penates among the Romans ; and which at present forms one of the most remarkable institutions of China. The rite consists in a feast, to which not more than two guests can be invited on account of the deities, but any unequal number on account of ancestors, though the number is customarily confined to one for each, preceded by an oblation in fire and concluded by the *Plīda-dānam*, *பிஷ்டாநம்*, or offering of a ball of dressed food mixed with clarified butter to the Manes. The daily and monthly 'Srāddham are now seldom offered ; but the annual rite is scrupulously observed by the higher castes and very generally, also, by the 'Sūdra tribes, and is invariably performed on the day on which the last ancestor of the family deceased.—*ST HĀLĪ PĀCAH*, *ஸ்தஹ்லிபாகம்*, this rite resembles the *Dar sa-purnā-māsau*, the offering only differing ; it is introduced by a fast on the days of the new and full moon and concluded on the following by an oblation in fire of boiled rice prepared in a *small pot*, *ஸ்தஹ்லி*, in the *Aupāsana* fire. As the 'Srauta rites take their origin from the consecration of the domestic hearth, so do the Smārta from the celebration of marriage; none of either description in which an oblation is offered, except that to the domestic Gods and that which commences the 'Srāddham, can be performed unless the wife be present and assisting; during her absence they are intermitted and an expiation is made on her return, and on her death they cease altogether, until revived by another marriage. After the celebration of the initiatory ceremony, all the rest ought to be strictly observed, a slight expiation being required for their intermission for a single day, and, if neglected for two months, one more severe ; but, notwithstanding the injunction of the law in this respect, the whole of these rites are often neglected with the exception of the annual 'Srāddham, previously to which, a general expiation is made for the omission of the rest.—All the Smārta rites may be performed by 'Sūdras, but it must be either without the repetition of any prayer or text, or with prayers and texts from the *Purāṇama*.

In enumerating these rites I have followed the prevalent authorities; in practice great difference will be found to exist with respect to each of them, occasioned by the varying tenets of the six schools by which the rites of the Śruti and Smṛiti are taught. Thus, according to five of these schools, the Sandhyāvandanam should commence so as to finish by sun-rise and the other ceremonies, the Agnihōtram and Aupāsanam, should then proceed; but Cāṭtyāyana, the Sūtrakāra, or founder of the other school, teaches that the latter should take place in the middle of the former rite, part of the ceremonies being performed before the oblations are offered and part afterwards. The Smṛitis, also, not infrequently vary in describing the same thing; an instance of this is afforded by the enumeration of the six acts, ஐ ப் புகடீதாணி, in which all the daily rites

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whether Śrautam or Smārtam are included, as stated in the following texts. In the first of these verses, which is cited from the ancient text-book of

Gautama, no prayers, except those of the Sandhyā, are noticed, nor is any mention made of the worship of the Gods, by whom are meant Śiva, Viṣṇu and their several incarnations; in the latter, from the Parāsa-smṛiti, revealed for the guidance of the Cali-yuga, these are stated to be included in these six indispensable observances.

distinctly

ஸூநம்ஸம்யதாஜலொஹோஜிஃ
 ஜீவா ஜீவா யஜித் துதவ'வ'ணம் சூதி யா
 ஓஹெஸுதெஜவம்வஜ ப் புகடீதாணி தி
 திநெ

Bathing, prayer and the other ceremonies of Sandhyā, oblations in fire, libations to the manes, the hospitable reception of guests, and the offering to the house-hold Gods; perform daily these six acts.

ஸ ஂ ய ன ா ஸா ந ஂ ஜி வெ ா றெ ஹா தி ஃ
 டெவதாநா ஂ வவகுஜந ஂ

சு தி ய ஂ டெ வெ ஸு டெ வ ஂ வ
 ஜபுகஜாணி தி நெதி நெ

Bathing and other rites of the Sandhyā, prayers, oblations, the worship of the Gods, the hospitable reception of guests, the offering to the house-hold Gods, perform daily these six acts.

THE ORDER OF BRAHMACHĀRI, ஜஹ்லா அப்யாஸா திஃ, commences with the performance of the Upanayana rites, when the young student is invested with the sacrificial cord and is required to perform the Sandhyā-vandanam, the Samidādhānam and the Swādhyāyah. Of this order there are two distinctions.—First the *Naishṭhikah*, டெ டெ ஜபுகஜ, or *perpetual Bachelor*, who continues such the whole of his life, or passes from it direct, without entering the second, to the third or fourth orders.—Secondly *Brahmachāri*, ஜஹ்லா அபாநி, *simple Bachelor*, who marries and enters into the second order when the term of his studentship is completed: his whole occupation ought to be the study of the Scripture and the Law in particular, and of science in general, and a strict observance of celibacy is his undispendible duty. The first of these distinctions is abrogated in the present age; but it is still lawful to pass direct from the first to the last order, and this in particular is the practice of the principal Gurus, or chief Pontiffs of the Smārta sect, their founder, Sancarāchārya, having proceeded a Brahmachāri at the early age of seven years and a Sanvāsi at eight. As in fact the first and the last of the four great

castes only, the Bráhmans and the Súdins, are at present recognized in Southern India, the Cshatriyas and Vaisyas, if they ever did exist in these countries, being now extinct, though there are still some tribes who claim the second title,

The order of Brahmachári is virtually confined to the Bráhmans. Among them, also, the strict rule, that the Brahmachári *shall study in the presence of his teacher*, that is shall reside in his house and, like an apprentice with us, per-

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form all appropriate services, is scarcely ever observed and this order, therefore, though not formally abrogated may be considered obsolete. It will be observed that Parimèl-azhager seems to consider this as well as the third order as abrogated, as in the preceding extract from his commentarycribes the mention of them by the Author to deference for opinion.

he as-

THE ORDER OF GRIHASTHAH, ஸ்ரீஹஸ்தாஸ்திரீ, commences on the marriage of the party and his establishment as the head of a family, and like the former has a two-fold division.—First the Yágyavataka, யாஜ்ஞவாக்ய, who performs the Aupásana and other Smárta rites generally, but not the `Srauta oblations or sacrifices, the Agnihótram, Yojnas &c.; such a householder has no fixed means of livelihood, but supports his family by receiving alms, gleanings and similar means. There are four distinctions, namely the Dvādasāhica, ட்வாடிசாஹிக, the Shadāhica, ஷடாஹிக, the Tryahica, த்ரிஹிக, and the Ashwastonica, அக்ஷஸ்தனிக, who differ from each other in gathering supplies for twelve, six, three days and one day only; the last term may be rendered he takes no care for the morrow. With the exception of the first, which is confined to Bráhmans, or to religious persons of other castes who are permitted to marry, these are now abrogated.—Secondly the `Sálinah, ஸாலின, the substantial house-holder common to all castes, of whom the present Chapter especially treats and to whom the remainder of this work, as far as translated, generally applies. He ought to perform all the `Srauta and Smárta ceremonies, but above all hospitality both to strangers and friends and charity towards all men in need are his special duties: in the following extract from the commentary of Vijnánésvara on the code of Yājñavalkya the character of the `Sálinah is concisely described.

ஷட்குஜீரயுக்தௌ ஷெஷகஜீரயுஹஸ்திரீ

யநயாநயயுக்தௌ கதா ஷெடகாநு

வததிஸாலின:

He is a `Sálinah who performs the shai'corma (six rites, namely, offering sacrifices or causing them to be offered, reading and teaching the scriptures, making presents and receiving them). who possesses slaves, and four footed animals, who has a house, a town, wealth and store of grain, and who follows the customs of the world.

THE ORDER OF VĀNAPRASTHAH, வானபிரஸ்தாஸ்திரீ, was likewise of two descriptions.—First, the Sáṃniḥ, ஸாநிஹ, with a fire, who retiring with his wife, continued to perform all the rites, Agnihótra, Aupásana, &c. like

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உய்யுதலாயுதி; of this four distinctions are noticed.—First, *Cūlichucāh*, கூலிசுகை, who dwells in his own town and eats in the houses of his relations.—Secondly, *Bahidacāh*, பஹிடகை, who dwells in a town to which he does not belong and collects his food from house to house—Thirdly, *Hamsah*, ஹம்ஸை, who, also, collects his food

from place to place like the preceding, but has the lock of his crown shorn, does not wear the sacrificial cord, bears a *single staff* (*écadandam*), and performs no rites whatever, religious or civil, not even repeating the *Gâyatri*.

BRĪHAN-NĀ'RADĪ'YA.

உலகமே யாநதஹிகாநகரிகளெனவொ

ஹயாநண்ணம்

ஹி ஜாநாஜிஸவண்ணாஸாகநா
ஸஞ்ஜயஜிஸுயா

ஜெவநாஜுஸுதொத்தி : ஜ
யாபகெவசொர்வ்ய :

ஜாஸஜாநந்தயாஸுஜெவாந
ஜுஸுஜாஜிஸுயா

ஜிதாஜிதாயா : கநாயா : ஸுந
ஜாநஸவஸுஜ

ஜிவகாவ

ஜுஜுஜய்யுநாஜெயாஸுஜெயகௌ
ஜிஜாஜு

ஜுநாநஜிநம்ஜெயஸுதயாஜிவ :

ஜஜாநயஜிஜாநகவியுஜெவ்ஜு
நாஜுஜிநிஜிண :

Voluntarily voyaging by sea, the carrying of
a house holder,
an earthen water-pot when

*And the marriage of twice-born
with virgins of a different caste ;
men (Bráhmans, Cshatriyas, and Vaisyas)*

*The raising up seed by the brother of a deceased husband, and the killing
of a cow to treat distinguished guests ;*

*The offering flesh in the ceremonies to ancestors, also, the order of Vána-
prastha,*

*And the giving of virgins, who have before
another husband ;
been given in marriage, to*

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Continuing in the order of Brahmachári for

*a protracted period, the sa- crifice of men and
of horses,*

*The going the great road northwards,
until death ensues, by way of penance, the sacrifice
called Gómédha (in which a cow was the victim)*

;

*These laws the learned say are abrogated in
the Kaliyuga.*

NOTE. The prohibition of carrying of a water-pot mentioned in the first line is by some stated to apply to the Brāhmacāri, but it is more generally understood as forbidding the use of earthen vessels, except for cookery, and the Brāhmins accordingly use them for no other purpose — Madhupercam, which occurs in the third line and is rendered *to treat distinguished guests*, is composed of *madhu*, *हृत्*, honey and *percam*, *பெரு*, mixture; this ceremony consists in presenting to the son-in-law at a marriage, to a priest at a sacrifice, or to the prince or other superior at an entertainment, a preparation of milk, curds and clarified butter sweetened by honey, and flesh meat: by the ancient law beef is directed to be used on these occasions, and at present the person by whom the offering is made presents it with the word *Gau*, the cow, to which he who receives it replies *utsrījata*, let her be released.

All the particulars mentioned in this extract are universally admitted to be peremptorily abolished and should, therefore, never be practised; such is the case, also, with respect to primogeniture, the drinking of spirituous liquors, the re-admission of deadly sinners after expiation to communion, the loan of a wife for the procreation of children, the indiscriminate receipt of food by a religious persons, suicide in old-age by falling from a high-place or into a fire &c. Many practises, though for bidden by some authorities, are countenanced by others and continue, accordingly, wholly or partially in practice: such are, the slaying of Brāhmins when violent aggressors, the purchasing of a son for adoption, re-union after expiation with a woman forcibly violated, pilgrimages by house-holders to distant holy places &c:—among others is the order of Sanyāsi, and the performance of the Agnihótram, as mentioned in the following extracts.

NĪRṆAYA-SINDHU.

சுமீஹோத்ரம்வாஅஹம்ஸந்நாஸ
ஹ்வாவெவநகம்

தெவநாஸஸுதொத்திஹ்வௌ
ஹ்வஹ்வஜ்யெஸ

The Agnihótram, the sacrifice of a cow, the order of the Sanyāsi, the use of flesh meat in the ceremonies to ancestors.

"And the raising up seed by a brother-in-law ;
these five are abrogated in
the Caliyuga.

व्यासः.

அத்யாய்ஜஸஹஸ்ர.ாணி அத்யாய்ஜஸ்தாதி
கருய்நாமசிஷ்யந்திதஜாக்ருதாபரிபுஹ:
ஸநம)ாஸஸ்ரநகத் (௨௨)ாஹ ஹ
னெநவிஜாநதா

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*When the four thousandth and four
hundredth year
From the commencement of the Caliyuga
shall have passed, the taking of
the three fires (Agnihōtram),
And of the order of Sanyāsi shall not be
practised by intelligent Brāhmins.*

NOTE. The commentators explain that the abolition with respect to the Agnihōtram applies to the use of the whole of the Smarāgni, or fire prepared for the Anpāsana rites, in the performance of the Srauta ceremonies; accordingly the practice in performing the Ā'dhānam now is to take part of the fire, *Ardhāc'hānam*, and not the whole, *Servādhānam*, as in former ages: with respect to the Sanyāsi the prohibition is understood to extend to the triple stuff only, which is not now in use.

देवाश्वः.

யாவொண் ஹஹாமொஹ்யாவ

சேஷி : உதே

உந்நாஸம் ப்ராபிதெஹாஸ்தா

உதேயம் ப்ராபிதெஹாஸ்தா

*As long as the distinction of castes shall last,
as long as a knowledge of the Vēda shall prevail,
So long the order of Sanyāsi and the oblation
to fire shall continue in the Caliyuga.*

All the religious orders are by the words of the law exclusively confined to men, with the single exception of the case of the wife of the Sāguivanaprastha ; instances occur, however, in various writings of the existence of female recluses distinct from those thus permitted to accompany their husbands in their retirement ; the former of these are called *Srāmanī*, ஸ்ராமணி, *the wives of devotees*, the latter *Sramanī*, ஸ்ராமணி, *female recluses*. But, though the latter are not generally authorized by the Smṛitis, Menu in a single instance mentions an order of this kind (see the 363rd verse of the eighth Book, (Ashādhyāyam), where the term *புருஷிதாஸு* with women who have forsaken the world, is paraphrased by the commentator, and probably with correctness, as they are treated with no respect, being classed with public singers, slaves &c. *இவ் ஸ்ராமணிபுருஷிதாஸு* with females devoted to celibacy of the *Bauddha* sect. In the narrative poems, however, the single female recluse is not unfrequently noticed with great respect: Rāma and Lacshmanā, for example, while on their journey towards Cishcinda after the loss of Sitā, are received by a woman of this description, the resident of a hermitage near the sacred pool Pampā. The following extract from the close of the *Aranyaca-cāndam*, ஸ்ராமணிககாண்டம், of the *Rāmāyanam* of Vālmīci describes this interview : the questions here put by Rāma to this female are those appointed by the *Sāstras* to be addressed to Rishis and Devotees on saluting them, and are used, therefore, in speaking to such personages in various instances in this poem.

RA'MA'YANAM.

தெளவாஜநிண்பாஃபம்
க

வாயாஜநிண்பாஜபந்நம்

கவஸ்யதாம் ததஜ்ஞசுஸ்வந்நாந
ஜோஜநம்

தெளதஜாந்நிண்பாஜபந்நம்
ஜ்ஞந்நிண்பாஜநம்

வாயாஜநிண்பாஜநம் தெளவா
நிண்பாஜநம்

தெளதஜந்நிண்பாஜ
நிண்பாஜந்நிண்பாஜநம்

ஜ்ஞந்நிண்பாஜந்நிண்பாஜநம்
நிண்பாஜந்நிண்பாஜநம்

வாயாஜநிண்பாஜநம்
வாயாஜநிண்பாஜநம்

தாஜுமர் உததொராஜிஸ்ரஜி
ஸ்ரீரங்கம் ஸ்ரீதஜா ॥ ०

ஐ.
ஐ. ஐ. ஐ. தாவிபாஃ ஐ. ஐ. ஐ.
வய்யதெத்தவஃ

ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ.
ராஜதவெய்யெ

ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ.
ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ.

ஐ. ஐ. ஐ.
மா. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ. ஐ.
ஐ.

*When they (Rāma and Lacshman'a)
arrived on the west bank of the Pampā*

lake,

*They saw the pleasant hermitage of Sabarì.
They, having arrived at the hermitage and beheld it surrounded by trees
And exceedingly pleasant, approached the presence of Sabarì ;
And the devotee seeing them arose and, reverentially joining her hands,
Grasped the feet of the wise Râma and Lacsman a
And presented them with water for the feet and to
drink, and with all*

other things according to the ordinance.

*Then Râma addressed the devote woman,
who practiced the austerest
penance, and said,*

*“ Are all obstacles to thy devotion
removed ? doth thy penance prosper ?*

*O penitent ! are thy anger and thy meals
alike regulated ?*

*Are all thy religious duties fulfilled ? is
thy mind content ?*

*O woman of gentle speech ! hath
the service thou hast rendered to thy
teachers been productive of benefit ?”*

From this it would appear that though Nuns are no longer to be found in India, more than one description of them existed in ancient times ; the insti-

tution of them, therefore, during the dark ages in Europe, was in all probability not so original, as on a cursory consideration of the subject, it would seem to be.

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What has hitherto been said relates to these orders, as founded on the

ordinances of the Smritis and received by those sects whose faith originates in the Védas. By the Jainer only two orders of life are admitted ; the Digambara, divested of all mortal infirmity and affection, not being considered to belong to this world. These have been already noticed by the terms 'Srávacah and Yóger, or Ycti, the *Laité* and *Clergy*. Some of their characteristic distinctions are contained in the following extracts from two Tamil works in repute with this sect, to which another, containing a concise account of the duties of the four Smárta A'sramas is prefixed, for the sake of more immediate comparison.

ARIP'ANANDA-SIDDI.

தக்ஷிணைகய்யுணபிசசைசாரகவநியே
 ரதந்நாசயன
 நிவலெபற்வேபுலனவென நுமுப
 போழ்துநன்னிடடைபிலே
 மவநிவ நுபீரமசசாநிகநிர்வண்ணன மா
 தறியெண்ணே
 யவநிவந ததளநிநிலகாநிதான நுதப
 பிலருநர்கே
 தியகொவலெபராயகடநாமமறநிலில

நஞ்சேரந்தவரதாந

தாயதுறவ்ருடனமூஉரதேவர்கடொலயிதாகக
டாயரநறபாலரமவணவியாநதகரதந

தைதிமர

ஆயுமவிருத்தரகதியைககாததிவரககாழநரகே

இனியோதனமவிட்டுச்சகாதியுணமுயகிருநதுநிடடை
பனியெயிறனவிறபொருநதிப்பஞ்சாக்ஷிபறதுடைததாயக
கனிமிருகானததுதிறநதைமபுலவணககடிநதுநிவிறே

தனியுறலவானபபிராததோரதிவலிவி

டிற்றமுழநரகே

சேரந்தசிகைநூடு

லாழ்ததெனறுருசெநதுகிறெறணடெடுததுப

போந்தகலிகவிளியோதிமுபபோமுதுமபுன்னமுமுதி
யாரந்தநனவிடடைகளசெயதுபிரமமாரபபணமாகிப்பிச்சை
சா

ரந்தசநநியாசத்தினைவபொனறுதப்பிறற்றரு
நரகே

*Wearing a single lock on his head, eating
that which is procured by alms;*

*sleeping on the ground, improving in science, subduing completely his senses,
meditating on the deity thrice a day, abstaining from food during the night,
and the use of oil; if a Bramachári, who should be free from all delusion,
fail in any of these observances a cruel hell will be his portion.*

Free from criminal slaughter, from falsehood, inebriety and irregular desire, one attached to domestic duty should protect those devoted to religious observances in the other three orders, together with the Gods, the ancient

manus, those in the relation
blind, the aged, and the poor;

of mothers, children, wives, or fathers, the
if not a profound hell will be their portion.

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Renouncing all delicate food, eating vegetable productions only, constantly meditating on the Deity, enduring cold and heat, kindling around them five fires, retiring to a wilderness abounding in wild fruits, restraining their five senses, and leading a solitary life; if the Vānaprasth forsake the state to which these duties belong, the lowest hell will be their portion.

Removing the lock from the head and the sacred cord from the body, wearing a tawny cloth, carrying a staff, studying appropriate sciences, bathing thrice a day, being always engaged in the profoundest meditation, giving all
bent on

to the Deity, and living wholly on alms; these are the duties incumbent on a Sannyāsi; in which should he fail, hell will be his portion.

THE OBSERVANCES OF THE ŚRAVACA.

ARUNGALA-CHEPPU.

பெரியகொலிபொய்களேவாடுகாமம

பொருடாவனாதலோடைந்து

வரைப்பாயதநீப்புகுதலாருடலென்ன
வரைப்பி னுலகமயக்கு

மயக்காரவருசெற்றமுடையானாயேதத
றியக்குடைதெய்வமயக்கு

மாசனட, மாரகததுநின்றாப்புகித்தல
பாசனடமூடமெனல

உண்ட, மருந்தோடுறையுஞ்சுபகாணல

கொண்டியத்தன்காவதம

The slaughter of animals with perfect senses, falsehood, theft, irregular desire, and the accumulation of wealth, which are the five heinous sins.

Throwing oneself from a mountain or into a fire, and bathing in sacred rivers; these are called worldly delusions.

Worshipping Gods subject to delusion, partiality, or anger; this folly is delusion respecting the Deity.

Honoring those as saints who pursue a faulty path; this is heretical folly.

To furnish food, physic, lodging and all needful aid to holy men, are the four special duties of a house-holder.

ARANEĒI-CHĀ'RAM.

பிசசையுமையமுயிடடுப்பி றன னா
நிசசலுநோக்காதுபொயயொரீதி -

நிசசலுங்

கொலிரமைகா ததுககொ

6 ததுணடுவாழுவதே

யிலவாழககையென னுயியலபு

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விருகதுபுறநதரானவேளானமைசெய்யான
பெருநதகவனாயுமபேனான - பிரிநதுபாயக
கலலானக்குவிவனமேற்கொண்டொழுமுமே

Alms to holy

விவவாழககையெனபதிருள

men and to the poor ; never to behold the

wife of another ;

utterly to eschew falsehood ;

giving food to others : so to

domestic duties.

*to keep oneself from slaughter ; and to eat after
live, is declared to be the essential nature of*

*He who receiveth not guests hospitably, who is
not generous, who doth not*

honor the truly worthy, or avoideth not sin by

forsaking the world; by thus
acting is said to darken the domestic state.

OBSERVANCES OF THE YETI.

ARUNGALA-CHEPPU.

௨

காவலுமுதலாயநிவனியுமுற்றததுறத்த
றவியாய்மாவிரதமாம
பறநெடுசெறறமேசுற்ற
நதேடரபபடு
முறறுநதுறக்கப்படும

To refrain wholly from the practise of the five heinous sins, of which the
destruction of creatures is the chief, is perfect devotion.
All mundane affection, anger, and connection with relations must be to-
tally avoided.

செவ்வரிசை - ~~செவ்வரிசை~~ CH'RAM.

மெய்மைபொறையுடைமைமேனமைதவழிடைக்கரு
செய்மையொன்றினமைதுறவுடைமை

- நனமை

திறம்பாவிரதந்தரித்தலோடின

ன

வறம்பததுமானறகுனம

அதிவுக்கப்பெற்குரியானகார்த்திகப

பெறியைநனமுடெல்லும்வையபோறநிச-செறிவின

மனனுயிர்மோகமுதற்கைதேசகாணனஞானந
தன்விரையுயகடுகளவது

Truth, humility; respect, devotion; temperance; impartiality, the forsaking of all things, retirement; benevolence, and pertinacious abstinence; the devotee who is endowed with these ten virtues possesses the highest qualities.

Constantly increasing in knowledge, and being divested of all selfish feeling, he ought to keep the five senses in subjection, but yet to cherish them, and thus, protecting all living, he should make wisdom flourish.

Slaughter, it will be observed is forbidden, to the Smárta Grahastha, as well as the Srávaca, but the acceptance of the word with the respec-

tive sects differs materially. In the first case it is qualified by the epithet *criminal*, and applies to the slaying of animals by Brāhmaṇs, except for sacrifice, and by other castes in any mode contrary to the established ordinances. In the latter case, where it is qualified by the epithet *great*, it extends to the destruction of animal life on any account, bloody sacrifices not being offered by the Jainier, and even to the use of vegetables, or vegetable productions in which the principle of life remains, such as roots of all kinds, fresh fruit and fresh grain; this, however, though not accounted meritorious, is partially permitted to the Śrāvaca, but wholly forbidden to the Yeti.—In this respect there is difference worthy of notice between the followers of the three religions which had their origin in India. Those who observe the ordinances of the Śruti and Smṛiti are permitted both to slaughter animals and to eat their flesh according to prescribed rules; the Bauddhas are forbidden to slaughter animals, but it is lawful for them to eat their flesh when slain by others; both the slaughter of animals and the use of their flesh are forbidden to the Jainas, who are, also, much more restricted in the use of vegetable food than the others. This distinction is the cause of a deadly feud between the last-mentioned sects. The Jaina objects to flesh being eaten by the Bauddha as being contrary to the precept both are bound to observe; that is *ઐશ્વર્યો નશ્વરો ભક્ષ્યો નિષેધઃ*, *to refrain from slaughter is the highest duty*. The Bauddha replies,—I incur sin only by slaying animals, not by eating their flesh when slain by others. The Jaina answers,—You incur sin in either case, for by using their flesh, you encourage those who expose it for sale in the market, and are, therefore, the primary cause of the destruction of the animals they slay.

The Brahmachāri only is prohibited by the Smṛitis from taking food during the night; but this is forbidden generally to the Jainier, and the reasons assigned are that ants and other small animals cannot then be seen and might, therefore, be unconsciously swallowed with the food, and that Bhūtas, Bétālas and other demons, who might cause defilement by eating out of the same dish, are then wandering about.

The *SRĀVACĪH*, ஸ்ராவகீ, is of three grades; the *JĀGHANYAM*, ஜாஹ்யம், the *MADHYAMAM*, மத்யம், and the *UTTAMAM*, உத்தம். The first are the worldly sort who though professing the religion are scarcely considered as belonging to this community; the second are more strict in diet and correct in religious observance; the third, though still continuing in the marriage state, practise merely the same austerities as the Yeti. The second of these comprehends the great body of the Jaina Laity, and by them the following rules, in addition to those already stated, should be observed. They are collected from *Ratnacaran'ducam*, ரத்நகரன் டுகம் the cabinet of jewels, the original of the Tamil abridgement quoted under the similar title of *Arungala-cheppu*,

ஆருயகரச்செபடி.—Those things which a Madhyama Srāvaca should observe are as follows:—He should have a firm faith in Jinésvara, the Lord of the three worlds, who is crowned by a triple umbrella, and whose appearance is most glorious, placing, as it were, his feet on the core of the heart; he should be zealous for the truth; should consider virtue as the friend and sin as the enemy of life; should clearly comprehend the difference between heaven and final beatitude; when repeating his daily prayers and performing his devotion in the morning, noon and evening, he should offer libations of water, *Árghyam*, to the Divine Being only, who is worshipped by all living: he should practise four kinds of discipline, by never passing the bounds of the country in which he resides, by vowing the performance of good works, by fasting on alternate days and by honoring religious persons: on the four *Parvanis*, namely on the eighth and fourteenth day of the moon and on the day of the new and full moon, he should observe a fast as strict as his strength will allow.—Those things he should avoid are:—inordinate care for worldly wealth: the several kinds of fear, namely the dread of this world and of the other, the dread of inability and of the discovery of the thoughts, the dread of death, of destiny and of disease: the desire either of living longer or of dying sooner: gambling, eating flesh-meat, drinking spirits, frequenting the company of harlots, hunting, seducing the wives of others, and theft, which are the seven causes of affliction: the offering of libations of water to the Sun; bathing during eclipses; worshipping the fire with various rites as a deity; prostration behind a cow; the consecration of precious stones, vehicles and weapons; bathing in the sea and in rivers, as a purification from sin; the dedication of mounds of earth and stones; suicide by falling from a mountain or into the fire, these and all similar worldly follies: also the superstitious folly of worshipping Gods, influenced by affection or aversion, for the purpose of obtaining special endowments; and the heretical folly of believing that to be the true path in which those walk, who are involved in the whirlpool of life, and debased by avarice and the destruction of creatures: eating of the fruit of the Fig-tree, the *Aráru*, the *Al*, the *Callál*, or the *Ilandei*, which all contain animalculæ, or of honey. Moreover he must not receive as Gods those that are not Gods, as Gurus those who are not Gurus, or as the principles of nature (*tatwa*) those which are not such; and he must abstain from three things, namely, from quitting his native place, from giving to others either weapons or tools by which life may be destroyed, and from excess in gratifying the senses, either in minor pleasures, as in smelling perfumes or listening to music, or in higher gratifications, as in eating delicious meats, or enjoying the society of beautiful women.

இவ்வாழ்காண் one who lives in domestic happiness, a house-holder;
 possessed of இவ் a house and வாழ்காண் the su. pro. part. sing. in the

3rd per. su. sing. of எனதல் to say.—இயல்பு nature, quality.—உடைய having; the indef. part. of the appellative root உடை possess. அறம் virtue is here understood and இயல்புடைய, therefore, means possessing the quality of virtue.—மூவர்க்கு to the three persons.—நல் good.—ஆற்றில் in the way; the 7th or loc. case of ஆறு.—நின்றது standing; the gen: of நிறதல். The final ல of the preceding term coalescing with the initial கி converts it by Sandhi to லி.—தவன an aid.

II.

இறந்தாரக்குநதுவவா த்வரக்கும்

இறந்தாரக்குமில்வாழ்வானெனபானறுவன

Domestic virtue is to him ascribed, (உ)

Whose care befriends the
pious and the poor

And aids departed
souls.

“The pious”—by supplying both their own wants and those of their families, so as to prevent the interruption of their religious duties; “the poor”—by alms; and “departed souls”—by performing the funeral rites for strangers or for those who leave no relations to discharge this duty, thereby securing to them the attainment of happiness in a future state of existence.

Piety towards the dead by performing, or supplying the means of performing the rites of cremation or sepulture for those to whom otherwise these duties would not paid, is considered by the Hindus as peculiarly meritorious; for, according to their belief, in which they agree with the nations of ancient Europe, it is these ceremonies that facilitate the progress of the soul towards its destination in the next life; each act, as they proceed, producing successively a corresponding change in the condition of the disembodied spirit, until it again connects itself with material substance, in this, or in some superior or inferior world, or, should it be divested of all affection for matter, until it is received into that blissful state in which it is liable to no further change.

இறந்தாரகரும to those who have renounced the world, to religious men; The pron. part. past of *இறந்தல்* to renounce, forsake, in the masc. plu. and dat. case. This and the last term with which it is conjoined are instances of the 3rd per. of the v. used as a part. — *ஆயுபாத வரகரும* and to those who have no sensual enjoyment, to the indigent, the plu. of the neg. pron. masc. of *அதல்* which signifies primarily to eat,

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secondarily to enjoy by any of the organs of sense. — *இறந்தாரகரும* to those who have died; the same as the first term, from *இறந்தல்* to and die.

These three terms are united by the conjunction *உம* repeated after

each.—இவ்வாறுவான a
house-holder.—எனபான may be
called.—து வன the protection; this term
 is here, as in other places, used personally.



III.

தென்புலததாரதெயவமவிருந்தொககரு
 எனெருவ
 கைமபுலததாரேருமபறவல (ந)

Thine ancestors deceased,
 thy God, thy guest
 Thy relatives, thyself;
 these cherished, know
 Of life

the five great duties are fulfilled.

“Of life”—This is understood in the original, the “five duties” stated being those of domestic life, or of the second order; which, following the principles established in the preceded Chapter, may be referred to the sources, whence all virtuous impulse really derives its origin,—to the desire of avoiding pain or of sharing pleasure.

This couplet intimately corresponds with following, being the 27th verse of the Third Chapter of Menu “On Marriage or the Second order.”

தெவதாதியிபுதராநாஹி துதிணாஜாதநஸூய:
 நநிவ்வதி உபகாபாஜாஹுஸநதஸகிஉதி

The Deity, his guest, his dependants, his deceased ancestors, and himself; He who does not duly maintain these five, though he breathe, lives not.

In the context to this verse are described

the *PANCHA-MAHĀYEJNYAH*,

ஐம்பெரிய ஸ்ரீ, or five great sacraments, which it is incumbent on every house-holder to perform and for which he maintains his domestic fires. Each of these has reference to one of the duties prescribed by Menu and alluded to by

Tiruvalluvar, and collectively embrace the whole of the daily rites, whether Srauta or Smārta, previously explained.—The first is that which relates to duty towards himself, and by which he acquires that perfect knowledge that enables him to maintain right and eschew evil; it is called *AHUTAM*, அஹுதம், *un-offered*, and is the same as Swādhyāyah, the study of the Scriptures. The second regards the duty of religion, it is called *HUTAM*, ஹுதம், *offered*, and consists in the oblations in fire in the A'dhānam, Agnihōtram and other rites; it is the sa-

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crament of the deities. The third illustrates the duty of benevolence, not merely towards relations and friends, but towards all animated beings; its name is *PRĀ-*

HUTAM, ப்ராஹுதம் *well-offered*, and it is performed by offering dressed food to living creatures; it is the sacrament of spirits, that is of living spirits, whence ensues animal life, not rational souls. The fourth relates to the duty of hospitality, it is named *BRĀHMYA-HUTAM*, பிரஹ்மஹுதம், *offered to Brāhmans and others*, and is explained to be the reception of

guests with due respect; it is the sacrament of men. The fifth, which regards the duty owed to deceased ancestors, is called *PRĀSITAM*, ப்ராஸிதம், *well eaten*, and is completed, by satisfying the Manes, either by the simple Terpana libation, or by the performance of the daily Śrāddham.

தென்புலத்தார, from தென் *the south* and புலம் *a place*, because the Manes are supposed to inhabit the southern region, *ancestors*.—தெய்வம் *the Divinity*. This is a Sanscrit word, in which language தெய்வம் in the neu. and தெய்வஃ in the masc. have the same signification; etymologists derive them from the word திவ்யம் *shine*.—விருந்தி *guests*.—ஒக்கல் *relations*. The word means *propinquity*, but is here used personally.—தான் *himself*. The final இல் and initial த here coalesce and are converted to ந.—எனது the ger. of என்றல்: it may here be considered an expletive.—ஐயம் *thus*.—ஐம்புலத்து, from ஐம் *five* and புலம் *as before*, in *five places*: the obl. used for the loc.—ஆறு the *right way*.—ஓம்பல் *to preserve*.—தலை, *is the chief*, lit. *the head*. The ல and த are here changed as before.

IV.

அ/

னபுமற னுமு டைததாய்
னிலவாழககை

பணபுமபய னுமது

(ரு)

If love and virtue be thy
constant guests,

Domestic life is blest and
finds in these

It's object and reward.

“ It's object and reward”—The word here
rendered *object* is பணபு nature,

quality, and is thus explained by Parimèl-azhager, — இவ லாடதுகணவ
றகுபுகுடுகாண குகாதவழியிலவறககடைடுபாசாஅமலினபுடைமைப
ணபாயிற்று As the duties of domestic life cannot otherwise be rightly and
completely discharged, with one mind, by the husband and wife, the possession
of affection is an essential quality (or necessary condition, or main object).

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The words with which the second line of this
version concludes, though not in the original,
are added to complete the sense here indicated.

அன்பும் *love, affection.*—அறனும் *and*
virtue.—உடைத்தாயின *if*
possessed; compounded of உடைத்து the 3rd
per. neu. of the appel- lative root உடை
 and ஆயின *if*, the subj. of ஆதல் *to*
become.—இவ்வாழ்க்கை *of domestic life; a*
comp. from இவ் a house and வாழ்க்கை a
derivative from வாழ்தல் to
live, flourish.—பண்பு *the quality, condi-*
tion.—பயன *fruit, benefit,*
reward.—உம *and; the preceding terms are*
united by the repetition of this conj. of
which the first, to preserve the full force of
the expression, may be rendered both and
the second and.—அது *that is.* The
 connected version of the sentence
 இவ்வாழ்க்கை பண்பும் பயனும் ஆக, the subs.
 v. being supplied, is—*it (virtue) is both*
the condition and reward of domestic life.



இறநீடு

ஞாழுககியறனி ழுககாவில
வாழுககை
நோறபாரி னோனமையுடைத
து (அ)

He who from virtue swerves
not, but her path
To others shews, gained in
domestic life,
More merit hath than the
Recluse can boast.

“ Merit ”—The word in the original நோனமை means *religious merit*; the virtue derived from seclusion and penance. Tiruvalluvar, justly concluding that active virtue must be more meritorious in the eyes of the Deity, than the passive virtue of the recluse, here maintains its superiority.—His commentator, however, says,—நோறபாரி னோனமையுடைத நோயல்ல இலவாழ

வார கிரகிப்போற்றி நரையுறற நோயுமபொறுத்தவினமையிடுஞ்ஞாந பாடி
 ஞானமையுடைத தெனஞ்ஞா As penitents endure only the pains which they
 themselves suffer, and not, also, like those in the state of house-holders, the
 pains which others suffer, endurance is less in the state of a penitent, and,
 therefore, the Author says that their merit is greater than that of penitents.

There is a work in Tamil, evidently of a modern date, entitled Magà-nidi-
 -sūlāman'i (மகாதீதிஞ்ஞாமணி), in which a couplet from each Chapter though
 the three Books of the Cūal' is worked into a stanza addressed to Irangésa-
 ra, the Deity of the holy-place of Srīrangam,
 and to which a short story by

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way of illustration is appended. The verse selected from this Chapter, which
 immediately precedes the one here translated and, though differently expressed,
 is of the same import, is included in the following quotation. The intention
 of the example, which accompanies it, is to shew, that the meritarising from a
 due performance of domestic duties is so great, as to extend even to the casual
 connections of the party, and to induce the Gods to bestow their favors on those
 who have not only not conciliated them, but have worshipped at other altars.

பதஞ்ஞானகிலலிமபரகதிகடகாண்டேகிஞ்ஞான
 இததவீடுமலாழ்வாரிளகுகேசா - நிததம்
 இயலபிஞ்ஞானிலவாழ்ககுகவாழ்பவடுனனபான
 முயலவாருடுனலொநதவில - எது -

பித்ரா ராதலித் தேவராதலித் யதித் திபுதை தனலித் தாவதிற்தய
 ஹுடைய குடுமபா தாவகுதை யித் தைவரது வகை வெளியிடத்தியி
 யதுடனே வாழுக கிளையுருது வனிலவாழுகை சமுசாரி பருசாகினி மத
 தியிலே யுதி முவனியிலே தபசுபன்னு கிற பெயர்களுக்குத் தலிமையான
 வடுன்னது குறவிலே திருவுளமபந நியருளினா - அதற்குத் தாரணம் - கரு
 சனாரா முவாரிலவாழுகை தபபாமனடாது தமக்கு நெருப்பிடுத் தலிமையான
 விருத்தபதினா ஸீட நுளளாரகுமபதலிடுகா நிகுமபடிசுருளி டபவாகன
 ருடராயசரிவடுனமுத்தருள - ஆததபதினா ஸீட நுடையோருமபாருசார
 ததி நிகளாகிய வையிட ணவராகையிடுத ருதுகண்டிருது கைகடுகாமபப
 பிடிக்கவிலலி விட்டு ணவராமபியிருக்கிற குடுமன ருதுவாரோ தோபரமப
 ததிதுகடுகோதருகுடுமன வடுபாது ஆழவா நீலுரலி வெண்ட ஸீலு
 ரணசுதுகுக்கொயுதபாணியாய்க் குடுவாகன டாரய வரதுபதினா ஸீட
 டையவாகன ஸீலு கட்டவழித் ததுகடுகா ணடுபோகபடுபதுபெற்ற நுரிவிற
 ததை விட்டுத் ததுறவறத்தினித் ததுசுபன்னியோருவரலி கட்டவழித்
 துபபோனடுபிலலியே யாதலித் திதபாமனடாதகிளையுருத வசு
 பன்னு கிறபேரகலித் துதலிமையான வடுன்னதுடுகாலிவடுதெளறவாது

The A'whār (saint) who dwelt in this holy place entered into the highest felicity with fourteen other householders, O Irupēsara! because ever,—HE WHO LIVETH IN THE DISCHARGE OF ALL DOMESTIC DUTIES, ACCORDING TO THEIR TRUE NATURE, IS CHIEF AMONG DEVOTEES.

The house-holder, living according to the rules of his order and performing the five sacraments, by which the honors due to the manes and lares, the duties of hospitality, his own-self, and his family are maintained, is superior to those who practise austerities on spikes and needles in the midst of five fires: thus in this couplet he hath been pleased to declare his sacred mind. Of this the following is an example. While Canjenūr A'zhwār discharged without failure all the duties of domestic life, the bull-borne deity, Siten, was pleased to appear to offer to him and to fourteen other house-holders, who

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had occasionally assisted him with fire for the

வருமவென்கி

யெயொடுநெருங்குவகாவினவினாழநாதுதாபாதுமுகன்னரு
த்யொடுதனதுமருநருநசவுறசெய்ததனனரு
துயுதிருணரவொய்னனசசொற

திருவகுரவனமமா

பெற்றந்மனினதனலெவாயநிறாமவினவினா ததசெநீ
யற்றந்மேவாடிததனலீடழனநதேதேபாலவேடகைப
பற்றந்மனாநதினனமபற்றியநசைவினவெநதா
விற்றந்மனாதினனமபற்றியநசைவினவெநதா

திருவாவிடமேவேனடற்ற

சேனலெகயதவவேனடுக

கோதி

வாவனதுதநதனவினகுடுசாரணாநதகாவினவின

யுமவெமபோ

கோதி

வாடுதாழ்குவினாநதியலவினாவுவாகுமனநி

வாதிவாவிட

ததாவினகாமநததனயெனருனசானருன

“ Is it preferable to present daily the
honey-dropping fruits, or to offer at once the tree
with all its branches?” for, said the youth, “
the learned say that for the devotee to offer
himself and all that he possesseth is perfect de-
votion ”

“ O thou
who art possessed of pure knowledge” said the
old man, “ whether
as it preferable that a man, offering, as it were,
the tree with all its fruits, should

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*dwell alone in the wilderness, choaked with
bamboo, and attached only to the
practice of austere penance,
or that he should conduct others involved in sin,
in the right path ? ”*

 “ O excellent man who art adorned
by virtue,” said the eminent Joseph, “ is
 *it right, that, while a man is
instructing others to assuage the fire of passion
he himself should be exposed to be consumed
by it, like a man whose own house
is burned while he runs to quench the
bour’s house ? ”*
flames which have caught his neigh-

in
“ If thou art desirous of bring where no sin is, thou must seek that place
heaven; even when retired to the wilderness, the assylum of innocence, the

war of the passions may still rage; freedom from sin proceeds from strength of mind, not from difference of place, O my son!" replied the Sage.

The argument is thus continued through many stanzas, the disguised Angel maintaining the superiority of domestic virtues and the youthful Saint extolling the virtue of retirement. It concludes with the following verses.

பாறகலநதிடடதெண்ணீரபால்குனீறுமபண்புநிலொல
மேறகலநதொன்றாதவெய்யோனவெய்யுமுன்னெந்ததீபம
பேபாறகலநதிசுததமற
றபபுண்ணியநதுறவுவாயநத
சாற கலநதிய
வெபயேறதுநதகுதியேவெனருனபாலன்
தெருடடருமுனரவி
றசானருனசேடவதைதமுவிசசொல்வா
னகுடகுமுனாஊனகமருமடொறையீகமறற
மருடடருயலதீரமாடசெய்யயிசெய்யுநததேபாற
பொருடருநாடடிவைகருமபொலநதுறவணியுமனரு

“ Like milk mixed with water, which by diluting it decreases its natural

properties, or like a lamp burning before the beams of the bright-rayed sun shining on high,” said the youth, “ are all other virtues, which in truth are only sound, and can these, therefore, add any thing to the high eminence acquired by devotion?”

The Sage of lucid intellect tenderly embracing the youth Said; “ As the stars surround the moon, may not benevolence, knowledge, affection, con-

*stancy, forbearance, liberality and other
 unillusive virtues adorn devotion
 though it be practised in a
 Country abounding in every species of wealth*

*அ ம நி ன in the road of virtue ; the loc.
 case of அ னு a way, road.—*

*ஒழுக்க causing to proceed regularly, that is causing others to be regu-
 lar : the ger. of the causal of ஒழுக்க to proceed regularly, to act ac-
 cording to rule.—அரண் virtue.—இ ழுறா not slackening; this is the neg.
 ger. of இழுக்க, which signifies primarily to pull, drag out, and, secor-*

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*darily. to attenuate; to
 ung, slacken.—இலவாழகன the householder;
 this term is used personally for இலவாழ வான் :
 many instances of simi- lar substitutions
 occur in this work.—நோதபாதின than
 hermits, re- cluses; an appellative from
 நோதபு penance in the 5th case or abl. of
 comparison.—நோனமை penance, also the*

merit or virtue obtained by religious exercises,
 either the act or the consequence of the act ;
 it is a derivative from நோனறல் to be patient,
 to endure, whence, also, comes நோற்றல் to
 perform penance.—உடைதது hath ; the
 3rd per: neu: of உடை.



VI.

வைவயதது வ ராழ
 வாங்குவாழபவனவாறு
 ன்றயுந்

தேயவததுள்வைககப்படும
 (உ)

Who in domestic joy thus
 lives on earth

May with the Gods, heaven's
 denizens, be ranked.

“May with the Gods—be ranked”—Either because of the great felicity they actually enjoy, or because they are sure of being rewarded for the perfect discharge of their duties by being received into the celestial abodes among the Gods. Perimèl-azhager inclines to the latter interpretation—பின்னேறவது ய்வவறபய. இகரதெர்ருதலியாகதி நற்றயவதருளவைக்கப்படு மென ரு As he will hereafter enjoy the fruit of his virtue as a God, the Author says he may be ranked among the Gods.

வையத்து on the earth ; the obl. the seventh or loc. case of வையம்.

the earth.—வாழவு domestic felicity.—ஆவரு so; this term properly corresponds with அவனிடம் there, in that place, but sometimes, as in the present instance, it has the meaning of அப்படி so, in that manner.—வாழ்பவன் he who lives; the part. fu. masc. sing. of வாழ்தல், used indefinitely.—வான் Heaven.—உறையும் that frequent: the fu. part. of உறைதல் to crowd together, thicken, coagulate: உறைதல் is here used fig. for மொய்ததல் to swarm.—தெய்வத்துள் among the gods; the fifth or loc. case sing. used in a plu. or general sense and formed from the obl. by உள் with the sense of the pre. on, but signifying properly the interior. The sentence வாழுவதெய்வத்தெய்வம், which

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cannot be translated literally, may be explained by the corresponding phrase கூடுறையுந் தேயில்களை the bees which swarm in the hive, or குளையுமரங்களை the trees which cluster in the grove.—வைக்கப்படும் may be placed; the inf. of வைத்தல் to place, compounded with the third pers. neu. fa. sing. of படுதல் to suffer, to form the passive voice.

ILLUSTRATIONS.

In adding the following illustrations, I cannot refrain from making an observation suggested by the fourth verse of the extract from the Cūmaparāṇam, as immediately connected with the subject of the succeeding Chapter.—The Indian moralists place the indulgence of the passion of love, abstractedly considered, among things wholly indifferent, and productive neither of vice nor virtue; they account it, consequently, in itself neither blameworthy nor praiseworthy. In India, therefore, the feelings of nature have never been sacrificed on the altars of superstition, nor the primary command of the Creator to his creatures annulled by human institutions: the preservation of the established order of society is regarded as the guiding principle in regulating the intercourse of the sexes, and hence, besides the variation of national custom, every separate tribe displays some difference in this respect. Among all, however, celibacy is in no esteem; on the contrary, when, it unhappily falls to the lot of an individual (as in the case of a betrothed virgin of a superior caste whose husband dies before consummation) it is considered the severest infliction of a retributive destiny. Terms equivalent to the word chastity, are here, therefore, confined to *matronal chastity*; thus in Tamil கந்திற் பெண் and in Sanscrit दक्षिणवर्ती a chaste woman, though not inapplicable to the unmarried, usually convey ideas of conjugal fidelity, not of “single blessedness.”

CASICANDAM.

இறந்தோரை மருள் வலி எஞ்ஞாதவித
அறந்தோரை மருள் துப்புரவிதவா
வறந்தவா அபரிசுற்றமாற துதிவ
இறந்தோரை விடிக் குகை தேறினா

By affording due assistance to departed spirits, to the poor and to the devout, he determined in his mind that he would not swerve from virtue, but would discharge every duty of domestic life.

பெற்றவென்கொண்டருந் தீபபெருதன்
 மறறியாவுமனத்திலினைநீந் திடா
 றுறறிதமயிரொகியிருககுநா
 முறறுதீததவரதமமுருமுததினோ

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They who enjoy what they possess, and have divested their minds of covetousness for all they do not possess, not only perform with correctness their domestic duties, but excel every species of devotees.

SCANDAM-

ஆயிழையோழனபு நுமறததைமுதலாற்ற
 தூயதவநனெறி துடங்கல்புரிவாரேயன

மாயநிகுசாமவிடமவநதனு கிலமமா
 மேயனிதிகாபபி நுமவிலககியி டலாமோ

If, before thou hast fulfilled the pleasing duties of conjugal life, thou desirest to enter the excellent path of pure devotion, and if the poison of all de-luding desire then infect thee, alas! can it be expelled even though fate itself should protect thee?

சூறததவரகனவேண்டியதோரதுபபுரவுகலெ
யிறததவரகனகாமுறும்குருகடனியறநி
யறமபலவுமாறநிவிருகதோமபுமுறையலவொற
யிறததடுநநியாஅளதோரபேருதவியாதோ

To afford to devout men the assistance they require, duely to discharge the debt demanded by departed spirits, and, displaying all the virtues of the domestic order, to perform the duties of hospitality, is there in human life a greater degree of charity than this?

PAZHA-MOZH.

வேளாண்மைசெயதுவிருகதோமபிவெவகதைது

வாளாண்மையாஇமவவியராயத-

தாளாண்மை

தாழககுமடிகோளிலராயவரு

நதாத

வாழககைதிருநதுததினறு

They who discharge munificently the duties of hospitality must be strong swordsmen in the field of battle, and, in no wise yielding to sloth, must be in continual practice, for without constant cure the duties of domestic life cannot be maintained.

BA'RADAM.

ஒவ்வொயிறறருமவகருகருடநதையராயததீமைக
கெவ்வொயிறறவசசததுஞாடியனமகமபுரித
ருவ்வொயேயிறருநதோமபுதலிபிறாதனநதோடர்மை
யிலெறததுஞாரசெயகையெனறருமறையிசைகரும

To unite freely in fellowship with every virtue, but to fear with infinite dread to be in fellowship with vice; to discharge with exactitude the offices of religion; to practise hospitality in it's ancient purity; and on no account to touch the wealth of another: these the sacred Scriptures have declared to be the duties that those in a domestic state ought to perform.

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சுறபும்ககநற்காதியுடனகடனமுன நும
பொறபும்ககுறப்புந்ந துநலவிருநதுடனபொசித்து
தறபயன நருமாநெ லாநடுவுடனியங்க
கிறபடுநகிறம் துண்டாவதாசிராமம்
எவனமோரககெலாமெற பகைவுககீடரகவாபவனும்
வாஷ்டிலாரகருநதெனபுலததரகருமகிழவுசெயபவனும்
மானவேதியனநிருடமுடையமலகுவிப்பவனும்
தானமோங்குறும் லெறநதமுவிடுனமாநோ
சரதமாரருளவளர நஞ்சவுச நற்கடன்கள
விரதமாகடுவபுணடைந துடுவுளவியுடிய நறிப
பரதனும்பரதாரங்கனவிழைவிலானபயி ந
விரதவினசொலாழி லெறபிய நறுவோனியலபு

ஆசிராமமுன நிடததும் லெறததோ
ஞதரிகருமுறையெனவேயுறைநதாயை
பேசிய விலெறததா னுககேமமெயகிற

பெரிதியுற நுமறங்குளெல்லொம்பெ நுமாடு நன்னோ
தேசுடையுயுறாதிறுயுனப்பரமன்னறே
செப்புவனகேடருமொமொடுகாமநதேர்நது
நெசமு நுமவரகருதகமன நிகாடா
தவைநிகமுமபெற நியுனபினாககலாநுன

விதைதொயாடு சொல்வனமையுழவுபறபல
வியாபாரங்கோர் புரத்தொருமுமபுசெய்த
விததையுசெயலாடுவவிததமெயது
பிவைசெய்தது முறைமைநிநியியமபகடுகணமோ
வுததமமாமவிதைதொருககொழிநகுசாற்ற
லுனாவனமைகாவம நிறதுகாததனமற நும
வைததமபுதீததுபுலபுரிதறனவண
மதிததுநடுவொடுவாணிகத்தினவாயத்தல

நனமுறையாறபரிதவிராவண்ணமோமப
னல்லாநினகணங்குடமைதொழுமபுசெயவோர
மனமுறைநீயதவறையுளவோனசொல்வழாமல
வஞ்சவறொபாயுயறொருமுகவினைவகணல்கும
பொனமணிபாபாணமடலாயுகோத்தி
போகமறங்காமொடுபுகனறவெல்லா
நெனமுதல்மபலபனடங்கருமுனடாகு
நிலாபடுநாலவருணததேதாரீடடுநீரமை

எகருலத்தோனெ ததொழி லோனெ னினுமீட்டு
மீழ்மறமயழா தடுக்கியி லொள்ளாது

மொக்கலொடுங்கடவுளர தெனபு
லத்தோர்க்கனபா

ஆறுமுறையாறகடனியற
நியதிதியாகித

தக்கமவினபுகுந்தவருக்கனபாவின
டி--

தநதுபலரக்குபகீரமியற நிததுயதது

மிகபரதனததாரமவிருமபாருக
வினங்குதனாறகுலத்தோர்க்குமவிதியாமாதோ

" Wedded to a chaste and beautiful wife, to cause the beauty of the three religious orders to increase; to eat always with a worthy guest; to pursue the middle course in all paths, which affords the fruit of virtue; this is the domestic state or the second *Āsramam*.

" He embraceth every virtue, pertaining to the bounteous state of domesticity, who, in the performance of his own duties, defendeth others from affliction; who giveth delight to the Gods and to his ancestors; and who extendeth the creation of the venerated. Lord of the *Vēdas* posterity).

(i. e. by leaving a numerous

"To be devoutly attached to truth; to be perfect in benevolence; to increase in virtue; to adhere to purity of life and to his other duties; to offer the five daily oblations; not to covet the wife or the wealth of another; O thou whose words flow sweetly from thy lips! fully the duties of domestic life."

such is the nature of him, who performs

"Thou, Lord, hath declared that it is the duty of him who dwelleth in domestic felicity to support those in the three other orders; if wealth be acquired by the householder of whom thou hast spoken, he may well discharge all duties incumbent on him; teach me, therefore, O glorious being! how wealth is to be acquired." Then the Most High said—"hear the things I shall speak: when virtue and pleasure are well considered it will appear that without wealth none can rely on them." He then began to declare the means by which wealth was to be acquired.

"By learning, by eloquence, by husbandry, by various kinds of traffic, by grazing cattle, by servile labor, and by similar means may wealth be obtained. Hear me now declare in what manner in a man should conduct himself in these occupations: learning taught without vanity, is the most eminent; eloquence should be displayed when occasion demands it; in husbandry sloth should be carefully avoided; and, knowing his means, the merchant should conduct his business with the strictest honesty.

"The herds of kine should by skilful management be protected from hunger; those employed in servile duties should discharge them with fidelity,

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and, not neglecting the orders of their superiors, should in all their avoid deceit and falsehood: these occupations will give gold, jewels
conduct
and or-

naments, success, long life, fame, pleasure, virtue, the delights of love and other enjoyments, and, besides all here enumerated, will afford stores of rice and all other grain:—these are the modes in which the four castes may, practice of their duties, accumulate wealth.

in the

“ Of whatever caste or employment a man may be, he should accumulate wealth without swerving from virtue; with his wife and his kinsfolk, he should perform with zeal the prescribed duties towards the Gods and towards his ancestors; to his occasional guests, after they have entered his respectable dwelling,
attention

he should distribute food with kindness, and, having to all others, he should take his own meat: above all

paid due
things he

should be conspicuous for
These rules apply equally

never coveting the wife or the wealth of
to all the four castes.”

CURMA-PURAN'AM.

another.

அருமாமகஞ்செய்தழற்கருமமொழியாதுயற்றலருமறைக
ருளாசெயொழுககநதனிலொழுகல்பஞ்சவெச்சம்யற்றற்றம்
தருமயிழுககாதந

நாடடுவேநதைதொருகாநகண்டருத்தல்
பொருவிதேறவாலையநதொழுதல்புகன்றவில்
வாழநரகடனே புரிநதபாவமன்றயாதுபுகற

லவேண்டுமயாவருகரும

வருநதினருகவியையவன்களசெயயவேண்டுமகிழ்தநதை
திருநதுமொழுககநதிற்றம்பாமைகிறறலவேண்டுமடகெனிணும
விருநதினருகவியையவன்களசெயயவேண்டுமகிழ்தநதை

காமமவெருவிமயககமுத்தநீமயெவையுங்கமுநதிடுத
லோமசெசநதீயுடடியனநியுணருதொழிதருயதநதை
தொயிலபசநானமறைககிழவரபபோறநிததொழுதுதுயபபன்கள
பாமாணகிவினருமகிழுகிறபபவனையாதெனதுமபாததருந்தல்

தருமமாற்றனனனெநியிறபொருளகளீட
டறமமொழுககின

மருவுககாம

நதுயத்தறமமொவாழத்தவாழத்தலிகழவன்கள
புரிதல்செயயாதுவபபனலெபுரிதலு
லகததொடுமொழுகல்

கருவணயொடுமில்லற்றம்புரிவேராகட
 னெனநெறவருங்கடடுரைத்தார



அல்லெபுரிநதுபொருள் டடல்காமநதுயத்தவி
 வையாகா வொலிலுமவகையின் றமியறறு
 ங்காவலிததுபமுறறிடி அம்புலலுந
 தருமமவிடாநொடுகபுகலு முயிரகளவண்தவி
 அககுநல்
 லசெய்க்கடவுளனாமறையையி கழ்தனவையா

மாவ

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to

To perform the great sacrifices and the rites to fire without intermission ;
 proceed always according to the rules laid down in the Scriptures ; to offer
 the five daily oblations ; to visit occasionally the
 prince of the country, that no duty may be
 omitted ; and to worship in a temple of
 unequalled sanctity ; these are duties of
 illustrious house-holders.

They must never conceal their faults, but openly confess them ; without molesting any descriptions of persons, they must afford to all every assistance in their power ; they must maintain, fully and without failing in any respect, all righteous usages in which their fathers delighted ; and, if their meal consist only of a few greens, they must share them with a guest, carefully avoiding to eat by themselves.

To avoid desire, anger, mental delusion and all other evil tendencies ; to abstain from eating fire of oblations ; to

any thing but that which may be offered in the bright reverence their mother, their father, the innocent kine, and those skilled in the four Védas ; and to rejoice the hearts of worthy kinsfolks by sharing with them the hospitable meal consisting of pure food ;

Always to act justly ; to seek riches in the path of honesty ; to enjoy the pleasures of love only according to the prescribed rules of their tribe ; to live so as to obtain the applause of their town's-folk ; to shun all that can occasion disgrace and to do all that can produce delight ; to conduct themselves according to the custom of the world ; all declare that these, performed with charity and good will, are the bounden duties of house-holders.

Wealth must not be sought nor the pleasures of love be obtained by evil means ; leave not undischarged those duties, which it is incumbent on thee to fulfil, even though the performance of these acts of virtue should be attended by pain and trouble ; be careful to do good to all living, and know that to despise God and the sacred Scriptures is the most heinous of offences.

ஆனறபேருலகிலாச்சிரமமும்மையுந
 தேனதுவெம்பசிமுதறதுயரளறநிடைச
 சானறவிலலறமெனூநதளரவிவாததனி
 யூனதுகோலகொண்டுநனருவாவுகி

னறவே.

வனபுருச்சிரமமாமகாரகணமுவரைத
 துன்புருவணமவைதுடைத்தருகவினத
 துன்புச்செயிலலறமெனனூநதாயாபேரஅனடு
 பனும்பாலசுரதவிககினறாரோ

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எமமையுமபயக்குநூஉய்கீவினறாயிடின
 செமமையிடுனாதலகானசெறிவிலலாடுளாடு
 வெமமையிறதுறத்தலாமிருதிதாங்குமிம
 மும்மையுமபோயுழ்.மொழிகிறபாரகனயார

எண்ணியமுவருமினியவிலலத்தாற
 கண்ணியபொருட்டவிககண்டுவாழ்தலாவி
 வெண்ணிறவெனியின
 நிவிளங்குமொப்பிலாக - கண்ணெனயாவ
 ருங்கருத்தபாலதே

ஒல்லறநானகனுள்ளிமுய்யத்துவிடுதன
துமமுன

மலலுறவினவழக்கிடு
வதுபுலவிரதுமமயக்கெ

நல்லறமேயுருததெழுநதிடு மளவையாநநதா

யிலலறமல்லதுந
லலறமில்லெயெனறிசைத்தாந

சூழவானெநியினியனமுலககூநதுநியினதுதுதுவியாயத
தாழவானதுலாடுதவினதுமபரத்தவிவாழ்வருளித்தா

சூழவாருதிசூழலகினபொடுமறறவனினபுமபெறலால
வாழவானெனபொனிலவாழ்பவனெமறறையரஃதுனரோ

மறறததிறமுறறவறததொடுமவைததெனெனவனகோலோ
கறகபபலவறறகிபபியகௌதமனெழுதலோர

பறறறததோபறறிலையுறறிடரபநமைமபொறிசெறது
முறறததுறவுறதுயிலவாழ்வினமுனிவினமுயனறனரோ

The three estates of the vast earth pass through the slough of burning
hunger and other evils, supported by the firm and matchless staff afforded
them by the liberality of the domestic order.

The joy-giving estate of domestic life, like a mother, guards the other
three estates from all affliction and, closely embracing them, nourisheth them
with affection, as with milk.

Without the domestic state, which influences both present
existence, who can say how the other three estates, instituted by
and future
the Spirits,

namely, the assiduous student, the hermit retiring with his consort to the forests, or the anchorite divested of all mundane desires, could be supported?

As the three estates enumerated flourish by beholding the summit of the object which occupies their thoughts through the medium of the domestic state, the latter is considered by all as an incomparable eye, bright without the assistance of natural light.

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Ye dispute vainly among yourselves, O Sages! when ye say that among the four established orders of life this or that is to be preferred and deceive yourselves; our revered mother, who was herself a manifestation of virtue, has said—**“ NO VIRTUE IS MORE EXCELLENT THAN THE VIRTUE OF DOMESTIC LIFE.”**

As he protecteth from affliction the three religious states, causing them constantly to flourish in happiness, unequalled by that enjoyed by the Gods in heaven, and as he obtaineth for himself both the pleasures of this world, surrounded by the sea, and the joys of the life to come, he domestic felicity truly liveth; can others be said to do so?

who liveth in

As, by the means of the domestic state, Gautamen and other Sages, who acquired and diffused various learning, having received the knowledge of the unbiassed Deity and having overcome the five organs of sense, the source of all evil, attained to a compared with the virtue

state of perfect devotion, of the other estates?

how can it's virtue be

NOTE. The foregoing verses are by Villipácam Tán'davaráya Mudéli, formerly a Student and now a Teacher in the College of Fort St. George.—The revered mother mentioned in the fifth verse is Auveiyár, from whose work, entitled Condei-véynden,

சொன்னதெய்தன, the concluding line is cited.—In explanation of the allusions in the last line of the last verse, it is to be observed, that the Puránas represent Gautamen and other primitive Sages, as living in domestic life though retired from the world and engaged in austere devotion. This practice, though contrary to the rules prescribed by the Smrítis and incompatible with the feeble nature of men in after ages, was permitted to these holy persons on account of their superior virtue, by the power of which they were able effectually to control their evil inclinations.

வ

முககை ததுவண் நலம் On the virtues of a wife.

The word here rendered “ wife,” is compounded of வாழுகை domestic happiness and துவண் protection, safeguard, and signifies, she to whose safeguard domestic happiness is intrusted.



I.

மவண் ததுக க
மாணபு டைய ளாகி தது ம
கொண்

டான

வள துதககாளவாழ்ககை தது
வண்ண (க)

To every house-hold duty fitly
train'd,

The wife should to her
husband be in all

A help-mate meet.

“ House-hold duty ”—The word
rendered “ duty ” is மரணபு excellence,

of which the commentator makes two
distinctions, namely *good qualities* and

good acts—நற்குணங்களாவன் - குற
நதாரபபேணஜிமவீருநதயரதலு மவ நி

யாரமாட்டருளுடைமையுமுதலாயின் - நற்செய்கைகளாவன் - வாழ்க்கை
குணேனமும்பொருள் நிறனாகுடைபயிடுதலும் - அடமுநருநிலவன்
மையுமொப்பாவுசெயதலு முதலாயின் - இதனானவையானருணமையு

நிறதன்வென்பது. நற்பபட்டது The *good qualities* of a wife are
reverence to religious men, a due discharge of the rites of hospitality, compass-
ion towards the poor, and the rest ;—Her *good acts* are
providing all things necessary for her house-hold, skill in
knowing and duly

the business of the

kitchen, attention to established customs,

*and the rest ;—These two species of
excellence may be said to be particularized
by this verse.*

The treatment of women and the rules
which govern the intercourse with
the sex, afford the truest criteria by
Nations have made towards perfect
which to judge of the progress that
civilization ; they mark, indeed, dis-
tinctly the boundaries between the state in which the conduct of man is
regulated by fixed principles of law and morality and that in which the human

brute is influenced solely by the inordinate impulses of his own will. Aristotle justly, therefore, adduces as a proof of the uncivilized condition of the ancient Greeks, the practice which existed among them in the early ages of purchasing their wives; a practice which in proportion as they advanced from barbarity to refinement fell into disuse. The present Chapter and the illustrations appended to it, exemplify the more general opinions of the Hindus with respect to woman in the marriage state: to place in a clearer light the sentiments of the Author and of the other writers whose works are quoted, I shall premise some observations, as to the several modes of marriage allowed by the law, and shall hereafter notice certain peculiar customs regarding the commerce of the sexes.

The Smritis allow of eight descriptions of marriage, which are enumerated in the following verse of Menu (see the third Chapter, சீத்ரோயாபாயம், where each are explained at length).

இரதஜாநெடிவஜுயெவாஜ்: ப்ராஜாவதஜுயாஸுந:
 மாயவோநா¹ஜஸு²பெயு³வ⁴பெஸா⁵வஜு⁶நாஜ⁷ஜோயஜ்:
 1 2 3 4 5

The *BRÁHMAH*, *DAIVAH*, *ĀRSHAH*, *PRÁJĀPATYĀH*, *ĀSURAH*,
 6 7
GA'NDHARVAH, *RÁ'CSHASAH*, and, the eighth
 8
 and lowest, the *PAIS'ACHAH*.

years) the heaven of
Vishnu; the giver of a *Canya* (of ten years), the heaven of *Brahmā*; and
the giver of a *Rajaswall* (above ten years, when the signs of puberty appear)
sinks to hell.

The *Rācshasa* rite, in which the bride
is seized violently in war, is more
appropriate to the *Cshatriya* than to the other tribes, but this and all the other
rites are common with them to the *Vaisya* and *Sūdra*, with the exception
of the two first which are peculiar to *Brāhmans*; it being required by the
Brāhma rite, that the bride, adorned with jewels and clothed in wedding
garments, should be given by her father to a bride-groom profoundly skilled
in the Scriptures and the Law, and by the *Daiva* rite that she should be thus given
to a Priest while officiating in the *Sōma*, *Satra*, or other solemn sacrifices.
Thus far *Menu* chiefly: by other authorities (see the second Chapter of the
Achāra-cāṇḍam of the *Mādḥavīyam*) the six first only are appropriate to
Brāhmans; the *Rācshasa*, *Gāndharva*, *Āsura*, and *Paisāchab*, in the
order in which they here occur, to *Cshatriyas*; and the *Gāndharva*, *Rācshasa*,
and *Paisācha* to *Vaisyas* and *Sūdras*. The three last cannot from their
nature be attended, in the first instance, with much ceremony; but this does
not preclude the necessity of the regular solemnization of the marriage after
the bride has been secured, otherwise it is not a valid marriage. This is ex-
pressly declared in the following texts, cited in the *Mādḥavīyam*, the first
from the *Dēvala-Smṛiti* and the second from *The Rules for house-hold*
duties, *ஸ்ரீ ஸ்ரீ உபநிஷத்*, of the school of *Bōdḥāyana*, one of the six
Sūtracāras.

DEVĀLĀK.

ஸ்ரீ ஸ்ரீ உபநிஷத் ஸ்ரீ உபநிஷத் ஸ்ரீ உபநிஷத்
கத் உபநிஷத்

ஸ்ரீ ஸ்ரீ உபநிஷத் ஸ்ரீ உபநிஷத் ஸ்ரீ உபநிஷத்

In the *Gāndharva* and similar marriages the
nuptial rites should be again performed by the

BO'D,HA'YANAH.

உறுவ்வரிசூயகெழு
உழாஜொலியுயதெ

Of these eight modes
abrogated in the present

of conducting the nuptial ceremony, none has been
age, and, according to the following precept, if the

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marriage have been actually celebrated, the act must stand, however sinful in itself, and the parties are lawfully man and wife.

சிவசுந்தரி

ஹி சுருதொலி

சு தவ்யுபந்

ஹா மொ நஹயிஸ்ஸு செபாவி யொலி

Adoption, the appointment of a daughter to raise up a son, and the embracing either of the A'sramas: these when done cannot be set aside, all other rites are valid only by the strict observance of the rule.

The term A'srama here includes marriage, this being the initiatory rite of the second state of life; but the rule does not extend to legalize marriages within the forbidden degrees, which are annulled whenever the fact is discovered.—Of all these modes, however, those actually in practice are the first principally, the third and fourth in a less degree, and, notwithstanding it is condemned by the law-givers, the fifth very generally; instances of the seventh may occasionally occur, and the sixth, the marriage of love, is the constant theme of the Poets in India, as well as in other countries.

By the Tamil writers several of these modes are explained differently from the account here given of them from the Smritis; as will appear from the following extracts and the observations made upon them.—The nuptial rite of the Gaudharvas, or, as termed in Tamil, கையுர்த்தல், being one of the subjects especially treated on by the Grammarians in the third of the five branches, இரண்டாம், into they have distributed the Belles Lettres, the commentators always take advantage of this circumstance to introduce a dissertation on the other seven species of the marriage ceremony; of this the following quotations are examples. The first is from the இராமாயணம், நான்காம்
A treatise on the subject-matter of Composition, attributed to the God Siven and said to have been revealed by him directly to the members of the Tamil University at Madura, மதுரைக்கோயில், over which he was believed to preside

and occasionally to manifest his presence visibly among them. The second is from the பெருந்தொடரம் of the தொல்காப்பியம்; in this, to avoid repetition, the prose explanations of the several rites have been omitted and the metric examples only retained.

IRĒIYENĀR-PORUL'.

அன்பிவ்நநிவினைகளை வென்பபடு உதநதனாரு மறை மனற
 னுட கநதிருவழகுகடுமனமரூபு வ்வர

லெடமு

எட்டுடைய தவற றது தொகைகொடுத்ததுச சொன்னவாறு - அவையா
 வையோவெனின் - பிரம்ம - பிரசாபதிபம் - ஆரிடம் - தெய்வம் - காதருவம் -
 ஆசரம் - இராக்கதம் - பைசாசம் - எனவிலை - எனவிறு

அறவியையொப்பப்பொருள்கோடெய்வமயாதோரகூட்டமரும பொருவிவறையேயிராககதமபேயவிலியென நிக கூறியமறையோர மன நடுபட்டிவையவறதுடடுறை யமைநவியாழப புலமைதேயாரியல்பிதன பொருணமை யெனமரூபுலமையோரோ

எனபதன பொருளென அனரவது - பிரமமெனபது ௩௨௨பததெட்டியாண்டி ிரமசரியவகாதாரகருப பனனிராடடைப பிரமததாரகா யனிகல் னனிகது கொடுப்பது ிகாடாது விழுதெருரி ருதுககா-சி யொருவவனச சாராது கதிநதவிடததொரு பாரபனககொலி யொ ிடாகரு மெனபது அஃதறவிலியெனபது - பிரசாபததியமெனபது - மைத்துனககொததாரதா னமகல வேண்டிசசென ருள மருது கொடுப்பது அஃதொப மென பது - ஆரிடமெனபது - ஆவுமாரேன அமபொ றகாடடுபபொ ற்ருளமயினவா கச செபதவற நிடை கீறிற் கொடுப்பது அஃதுபொருள்கொளென வுனர வது - நெய்வ மெனபது - வேனவியா சிரியாகரு வேனவிறீழ் முனவையதுக கொடுப்பது அஃதுநெய்வமென அவழிபடபட்டது-காநதருவமெனபது இருவவொத்தாரதாமெனகூடுக கூட்டம அஃதியாழோரகூட்டமெனது ன்ரவது - அகாமெனபது கொடுவது ிகாண்டா விலியெய குமவிலி வேற நிவறையெய துந தின்பன ற்மெயநாவிலியெய அமாவிலுட ட்பபட்டாவிலியெயதுமென விவவா அஞ்சாலிககொடுப்பதுஅஃத ருமபொருவிவறியிலியெனபது - இராககதமெனபது - அய-எனவி னுநத மரி அமபெருதுவவிறதுகொவது -பைசாசமெனபது-ஐந்ததானமாட்டு நதுவின ருணமாட்டுவகல்ததான மாட்டுஞ்சாரவதுஅஃத பேயவிலியென பபடும-இவ்வெட்டுமணமுமன நடுபட்டெனது சொல்லப்பட்டனவே னவுணரக - இவிகுத்தகிருவவழகமெனபதுககிருவொனபாரீண்டுசசெ யநவிலியைபயததா டுவிருவரகொடுப்பாருமடுபபாருமின நிநிருவ ருமொரு பொழிலகததெதிரபபட்டுபபுணரவதுஅஃதகாநதருபபமன ம - அதவியையொப்பததாரககனவெனது வேண்டும்வவாசிரியன்.

ORIGINAL SU'TRAM.

That which is called furtive love, pursued in the five places appropriated to amorous intercourse, the learned declare to be that among the eight species of marriage mentioned by the Sages, which is practised by the Gaudcrver.

Eight being mentioned,



their number is shewn ; they are as follows, namely

³BRĀMAN, ²PRĀJĀPATTIYAM, ⁶ĀRIDĀM, ⁵DEVVAM, ⁷GĀ'NDERVAM,
⁸ASURAM, ¹IRĀCCĀDAM and ⁴PAISĀSHAM. Thus,

SU'TRAM QUOTED.

*The eight species of marriage
performed for the sake of virtue ;*

*mentioned by the Sages are these—that
that in which aid is afforded to the Son-*

(157)

*in-law ; that in which wealth is given by him ; that practised by the Gods ;
that observed by the celestial choristers ; that in which the bride is obtained
after arduous conflicts ; that named after the giants ; and that after devils :
among these, that which is peculiar to those skilful in the use of the lute,
is declared by the learned to be subject of this section.*

COMMENT.

• The sense of which may be known from what follows.—The marriage-rite called *BRAMAM* is when a virgin, adorned with jewels, is given to one, who has continued forty-eight years in the order of *Bramachári*, on the completion of her twelfth year (the age of puberty), for if a virgin of the *Bráman* caste be not married when she attains this age, the guilt of the murder of a *Bráman* is incurred by her parents for every month that she remains in a state of celibacy; this (in Tamil) is *ARÁ-NILEI*.—The marriage-rite called *PRAJÁ-PATTIYAM* is when a damsel, being sought in the tribe common to the pair, she is given freely; this is *OPPU*.—The marriage-rite called *Aridam* is when the bride, placed between a cow and a bull with gilded horns and hoofs, is given away with the ceremony of pouring out water: thus is known by the term *PORUL-COL*.—The marriage-rite called *DEYVAM* is when the bride is given to the officiating Priest before the fire of the sacrifice, and is designated by the same term *DEYVAM*.—The marriage-rite called *GÁNDERVAM* is when two persons of themselves form a union; this is *YÁZH'ORC'UTAM*.—The marriage-rite called *ASURAM* is when the bride is delivered, after it has been declared, either that she would be given to him who should take a wild-ox, or to him who should bend a certain bow, or to him who should pierce three wild-hogs with one arrow, or should place a garland round the damsel (when overtaken in a race, as was Atalanta); this is *ARUM-PORU-VENEI*.—The marriage-rite called *IRÁCCADAM* is when the bride is seized by violence, against her own consent and that of her friends.—The marriage-rite called *PAISÁ'SHAM* is when the bride is violated while in a state of idiotism, asleep, or intoxicated; this is *PE'Y-NILEI*.—Know these eight to be called the eight marriage-rites.—Again, that which is called the practice of the *Ganderver* consists in the meeting and consent of two persons in a grove, or elsewhere, without intervention of negotiators, or being given in marriage by any one, arising from the fruit of the good actions which those, here called *Ganderver*, have performed in this world. This is the *Ganderva* marriage, and the intercourse between the sexes which resembles this the Author calls furtive love.

தொல்காப்பியப்பொருளுத்காரம்

மூன்றாவது களவியல்

இன்பமும் பொருளும் ஐயமென்றவ கன்பொடு புணராதனவநதினா
மருவகிறகாமக கூட்டவளா னுயகால்கிறதே யாரதே ஏதனும் ஐயமென
டதுட இறையமைதலயாழ்த்துவினமையோரியவெப

அவற்றைப் பிராமமாவது - உதாரணம்
கயலேரமல்ருணகணகனன்புபுபெயதா
யயலேபரணிகலனகளேசாததி - யியவி
னிரெலாததயநதணற்குநீரிற் கொடுத்தல்
பிராமததாற்கணடமணம்

பிரசாபத்தியமாவது - உதாரணம்

அரிமதருணகளுயிழையெயதுதற
குரியவன்கொடுத்ததொண்பொருளிடமுத
ிருவினநதைவினனிதிற்சேரத்தி
யரியதனகிரையொடமையரகுகொடுத்தல்
பிரித்திலொப்பிரசாபத்தியம்

ஆரிடமாவது - உதாரணம்

தனகுகொத்தொண்பொருடன
மககரிசேசரத்தி
மனகுகொத்தமானபுடையாற்பேணி -
யினகுகொத்த
விரிடத்தாணவநீஇஇபீவதே
யாரிடத்தாற்கணடமணம்

தெய்வமாவது - உதாரணம்

•
கீனெநெநகரெநயபெயசூபாரித்த
வேளவியிளங்கழனமுனனிநீஇக
கைவத்தாமபூனாவிக்காமுற்றற

-கேளவியாற

கீவதே

தெய்வத்தாறகண்டமனம

அசாமாவது - உதாரணம்

முகையவிழ்கோதைய

முள்ளெயிறற்றிவையைத

தகைநடுகிருதுநதருகனருளமான்

னின்வியிவைடு

சயதாரகடுகனியனமற்றிவளைத

தொகைநெய்யுரைத்தபிள்ளைறப்பகைவரித

தன்னையாற்றியவளவியிறறங்க

முன்னிவையசாநதுணிநதவாதே

இராககதமாவது - உதாரணம்

மலிபொறபைமபூனாவிமாலிற்றமைநதர

வலிதிறகொண்டாவதேயெனப - வலிதிற

பராககதருசெயதுழலுமபாழிநிமிரதோ

பைசாசமாவது - உதாரணம்

நசசாரகேள் றியை நதகாவலர

பொசசாபபெயதியபொழுதுகொளமையத்து

மெயசசாரபெயதியயிருபுகழ்நண்டி

புசாசாவதவாககேணை

பிசாசரபெனியபெருமைசாலியலிபே

இடமயக்கஞ்செயயாவியலிபினிங்

யுடைமயக்கியுடகறுத்தலென்ப

- வுடைய

புசாவாதுதவாதலுனி

வாயாககைப

பிசாசத்தாரகண்டமனம்

அதிரபபினைபமபூனருமாட.

வருந்தமபூ

செதிபப - இகனமுயைதென்ப - கதிரபபொனயாழ
முந்திருவரணடமுனிவமுதினகோடிக

கந்திருவரணடகலபபு

SU'TRAM.

On considering the union by mutual desire, occurring in the five places appropriate to amorous intercourse, which forms one of the three divisions called pleasure, wealth, and virtue, it will be found to constitute one of the eight species of marriage, mentioned by the sages as peculiar to those well skilled in the law.

EXAMPLES.

1
ERAMAN.

The giving a virgin, with eyes of the tint of the blue water-lilly and bright as the shining carp, before the age of maturity, adorned with jewels, according to the ordinance, to a Bráman equal in caste and the rest, by pouring out water; this is the nuptial rite termed Bramam.

4
PRAJÁPATTIYAM.

The giving by the father of the happy bride, with the consent of his relations and without departing from the law, double the amount of shining wealth, which had been given by the bride-groom to obtain a jewel among maidens with beautiful eyes; this is the nuptial rite called Prajàpattiyam.

3
A'RID'AM.

The giving a daughter, endowed with wealth according to his pleasure and placed between two kine of the same breed, while he pays due reverence to the bride-groom, whom he hath denominated A'rid'am, chosen for good qualities, is the nuptial rite

(. . .)

2
DEYVAM.

While in the long cily clarified butter is poured out, the delivery of a virgin richly adorned to her lover, according to the ordinance and in the presence of the bright fire of the sacrifice, is the marriage-rite entitled Deyvam.

1
ASURAM.

When it is declared that the heroes who aspire to the enjoyment of beauty by the possession of this garland of opening buds, this white-toothed damsel, must perform such and such actions, and one, valiantly opposing the foe, performs all that is required of him and obtaineth her; this is the ancient nuptial rite prevailing among the Asurer.

7
IRACCADAM.

When bold men, becoming enamoured of a damsel adorned with large ornaments of gold, resolve to seize her by force; this is the marriage-rite peculiar to the broad and high shouldered Giants, who wander over the earth exhibiting their prowess.

5
PAISA'SHAM.

To obtain possession

of their non-consenting

of the persons of females, while under the protection relations and in a state of insensibility, without seeking their love in a reputable manner and without giving them a dowry, is the nuptial rite, which from its nature can only be in repute among devils.

To obtain access by deceit, to disregard the rights of nature, to remove fraudfully the garments of the bride, and, actuated by a ferocious disposition, neither to ask her consent, nor to give her a dowry ; these mark the nuptial rite of impure Spirits with fleshless bodies.

GANDERVAM.

6

When men and women, unshaken in affection, meet together and agree between themselves, this intercourse of blameless love between two persons, is the nuptial rite prevalent among the Ganderveer, the votaries of the golden lute, bright as the beams of the sun.

As the nuptial rite called A'surah chiefly prevails among all castes throughout the Tamil nations, a more particular notice of it than of the rest is necessary. By the Sanscrit writers this term is applied to the payment of a valuable consideration by the bride-groom to the father or kinsfolk of the bride. By the Tamil writers it is, in this acceptance, confounded with the Prájāpatyah, which, according to the Smṛitis, is the free gift of a virgin by her parents to promote the performance of civil and religious duties ; but in the last of the preceding extracts is stated to consist in the endowment of the bride by her parents in double the amount of the dowry received from the bride-groom. In fact in the A'sura mar-

riage, as it actually exists in the Southern countries, the wife cannot properly be said to be sold or bought, for though the parents may, and in many instances no doubt do, appropriate the sum paid, it is more frequently expended in the purchase of jewels &c. for the bride and thus becomes a part of the *Stri-dhanam*, உத்யோகம், or *exclusive property of the wife*, over which the husband has no power. The money paid by the bridegroom is in the Smṛitis called *S'ULCAM*, ஸுலகம், which is defined by Vijñānēśwara in his Commentary on the R̥iju-Mitācsharā to be—பரிசு உத்யோகம், திருக்கோயிலுக்கு உத்யோகம், *that which is taken when a virgin is given in marriage*—and is enumerated by him among the assets of the woman's property. The Tamil term corresponding with this பரிசு, or preferably பரிசும, is rendered by the Revd. C. J. Beschi in his Tamil-Latin dictionary—*Arrhæ futuri matrimonii, vulgo sponsalia*. It is in fact a marriage-gift, or dowery, received from the bridegroom by the parents when the bride is betrothed, and generally for her use, as a token of the final conclusion of the engagement. Among the Bráhmans the sum is not fixed, but varies with the condition of the parties: among the Vel'lál'er one and twenty Pons (equal to $9\frac{1}{2}$ Varāgen, or Pagodas) is the standard amount: among some tribes payment is made, in kind, not in money, thus the 'Sulcam of a Van'nān, or washerman, is commonly six asses, and in this case it is usually retained by the parents of the bride.

By the word 'Sulcam, the definition given by the Tamil writers of the A'sura-vivāhah in the foregoing extracts may be explained; this term is applicable to any offering made pending the negotiation of the marriage to the bride or her parents, and includes, therefore, every act by which their favor may be conciliated. Hence the expression used in the following quotation from the Rāmāyanam (see the 43rd Sect. of the first Book, இராமாயணம்), *Virya-s'ulcam*, literally *the marriage-gift of prowess*, which in this instance consisted in bending a bow few were able to lift. Rāma not only bent, but broke the bow and obtained the lady.

RA'MA YANAM.

ஹிம்மம் வாய்விட்டுக் கொடுத்தல்
 இவ்வாறு வாய்விட்டுக் கொடுத்தல்

ஹிதவாஹிதாந்தா
ய

கடவுட்குஜோநாந்திஜோதஜா
ஜி

வாயாஜோஸுநாமதநாஜாநொஜிநி
புமல

உய்யு
வாபுடிபெத்தாநஹிவா
ஜுவாபுபாநி.

Prowess must be the dowery of my virgin
daughter (Sità) celestial in beauty and
disposition.

(162)

This my daughter, taken from the earth
and now grown up,

Kings coming here have sought, O excellent
Sage !

And I have constantly told these kings,
that her dowery was superior
prowess.

The Sulcam, which is the essential characteristic of the A'sura rite and

properly applicable to every species of dowry given by the husband, is by the Manu writers confined to the Virya-sulcam, by which he endows, as it were, his bride with the fame and honor resulting from his heroic acts.

In addition to the
another, not indeed

several species of
to be found in the

marriage here noticed, there is
Smritis, unless it be considered a

variation of the Gándharva-viváhah, but sanctioned by the Purānas and frequently alluded to in the heroic poems. It is peculiar to princesses and consists in calling together by heralds, deputed to proclaim the beauty and accomplishments of the lady, an assembly of kings and princes, from whom she personally selects him she wishes to prefer to her bed; it is thence called *SWAYAMVARAH*, *ஸ்வயம்வரம்*, *her own choice*. This practice is considered as permitted by the following and other Paurānic authority: the extract is from the 11th Chapter of the *புடமபுராணம்*, a section of the Pádmapurāna, and contains the refusal by the king Mán'datā of one of his fifty daughters to the sage Saubarīh.

PÁDMA-PURĀNA.

ஸ்ரீராம ஜீவிநி மாக்ஞ

வசுத்ஸிபாணாஃ ச்ரீ வஸுதிஃ

ஹவ்வா நபி ஸாத்தியாகி ௦ ஐ ஜி
புநரி உதா ௦

*Hear, O chief of Sages! the established usage of the Cshatriya tribes:
Whatever youth a maidens loves and prefers, of a good family, well-formed,
And possessing all the marks indicative of prosperity, to him the virgin
must be given.*

*This is an ancient custom of the
Cshatriyas, O faultless one !*

O Lord, chief of the Sages ! what can we do? tell me again.

In the 6th Canto. *అర్జునసభః*, of the
Raghuvam'sah, *రామచరిత్రః*.

Cālī-dāsā, describes a Swayamvarah in which the princess Indumati, selects, Ajah the Grand-father of Rāmah and king of A'yōdhyā, as her husband; the calling of the assembly is thus noticed in the preceding Canto.

RAG, HUVAM'SAH.

சுடு

மய்யு ரொண ஸுயமெகெஸிகாநாஃ

ஹ்யம்ஹாராத்ஹ்யஸா
ய

நிஃஹிதேஜாஃ

சுபு
த

சுஜோநாநயநொசஸா கெந

ஹொஜெநஹிதொநாஹ்ஹெஹி

ஹ்யஜ்

Then, fit messengers where sent to Raghu by Bhôjah the sovereign of Cratha-caisicà, who desired to summons the son of that king (Ajah) on account of the Swayamvarah of his sister Indumatì. There is another remarkable instance

of this custom in the story of Nalah,

நடுவாபாவொரு, told originally in third Book, ஸ்ரீராமாயணம், of the Bhārata, whence is taken the fable of the *Naishadham*, நெஷ்டம், an Epic poem by Śrī-harṣa, imitated in Tamil by Aḍivira Pāṇḍiyen, under the title of நெழிதம் : *Damayanti*, the heroine, is here represented as chusing Nalah, the hero of the tale, notwithstanding Indra and other Deities, descending from heaven, are present in the assembly. I cite the passage which describes the appearance of the maiden before the assembly, as well in illustration of the present subject, as on account of the eminent beauty of the last verse. Indeed the high and courteous tone of the whole, notwithstanding the frequent occurrence of those gaudy images and far-sought allusions which European taste will denominate conceits, is worthy of the princely author:

• NEGIZHDAM.

விண்ணகத்தமரரளபபிலொனகோவ்ஞசையரளபபிலொனகோ
மண்ணகத்தரசரளபபிலொனகோவனிதையரளபபிலொனகோ

பண்ணமைகவிநூகநதன்மான்நடநதேரபதாதிமதறன்பபிலொனகோ
வெண்ணமுநநூகாகவிநததவகையென்னமெமமனோகவிநததமாநநிதே

குழியிலெண்ணமுநகணமவிவடயவிடநதகுநகுமகருவனாததடநதோன
மழகவிதவையவிததபரகோனபணியரலவானசததமரரததகுநு
மொழுகொனிமணிசநுடநாகருஞ்செடியுநதநுவிஞ்செபரகணமு
மெழுகடலவணாபயின்மன்னருநதேனவேடமுனாததேமுசுருமபினயந
தடைநதார

கத்ததொபெழுகுஞ்செம்பொநகதிராமுவிக்கேநலியாவின்
யுலபபருமதததோனிலியாகுடிததன்நிலிலா
நிலத்தலிகாககுமவேநதரகியகுகநியகுநெனரு
வலத்தகழடடுஞ்செம்பொனமுசகிமெபாரபபசெனரு

வரி வவராகு லெழுமவளவாரமதுகலெழுசது
கன்னற
பொருச்சிவமதன்னவினனாபுடைபடுபாடுமபொங்கியாரப்ப
விநிதிசாப்பரவையினறவிளவகிழையவனையநவகை
திருமணியிமைகருஞ்செம்பொன்மண்டபஞ்செ
சனனுசேரநதாள

இழைசுடரொறித்தலா லுவிருவிசுமபுறையுமவா
ரோ பொழிமலரமிடைதலா
னுமபூசலவண்டிமிரதலா லு முழைபொரு
தடங்குடபேதையுருவிபுறத்தெரியககாரவி
ழைவொடுநோக்குமவேந்தரவிழிநருக்குறற
மாடோ

அற
நகருங்நதறபேதையணிகனிநகரியசோதி
யெறிகஞநனமணியிற்றேறறற
மெறிதிசாககடவினமொயத்த
விற்றகதிரவடிவேலவேந்தரவிழைவொடுநோக்குங்கணகன
பறிப்பரிதாதிமெயயிறபதிகதனபொலுமாடோ

வஞ்சமொன்றினறிவேறலரிதென்வதுவைநாடடி
விஞ்சையினபுணரப்பாறகூறறைவினவகிழைவடிவமாகி
யெஞ்சலிலுலகமன்னரியாராயுமொருவகுமொலவான
செஞ்சுடரவயவாளவேந்தனநீவிவறையிழைத்ததென்பார

தொண்டைவாயமுததழாற துடிநீட்டையற எமெனகூந்த
 லொண்டொடிவனப்புவாயநதவுருவநகண்களாரக
 கணடுழிவியநதுநெஞ்சங்கனிப்புறவொற்ற
 ரகூறபபணடுநாகுகேட்டவாற
 றிறபந்நமடககாயிறதெனபார

வளஞ்ஹகழித்தொன்னவாண்மா றிவைத்தவெனயவொண்கண
 அளளிககொண்டுகையினதெனயருநகிடாதொழியினனெரு
 தெளளமுதவெனயதெருசொறசெயிழையுததரீகத
 துளஞ்ஹகொடியகூற்ற
 முயிரகுடித்திடுவதெனபார



அனியசீற

டிகடுஞ்ஹவவனிசசமேலொதுங்கசசெயதவிவள
 மதுதுளிககுநதண்டாரவேந்தினகொடிய
 னெனபார வளரமுவுகிய
 பாரங்கணடுமவண்டுகிரதெரியலருடடிததள
 றிடைககிடுககணசெயத்தாயடுகொடியொ
 னபார

எழுதுமன்னரியாருவிவெனயன் கூற
 பனபமபொன் வாமமேகவகிகளாரபபமணிசசி
 ல்மபொலிப்பசசெயய காமரநாணமுக்கையசெவ

விகாரதனஞ்செய்கைகூடபித
தாமடுவற்றடங்கணல்
லாடாத்தையத்தொழுதுநின்ற

(165)

*Can I declare the number of deities from
celestial beings?
the heavens, and of the other*

*Can I declare the number of the kings of the
earth, or of lovely females?*

*Can I declare the number of richly-adorned
elephants, of long-maned
horses, of vast chariots, and of the throng of footmen?*

*It is not possible for me, nor for mortals like me, to
reckon and declare*

the number.

By the command of the King of Vitarpa (Bima Râjen), who assembleth a young elephant and whose broad shoulders, which seem two hills of saffron, are adorned by jewels shining with the lustre of the new-moon, the Gods of the celestial regions, the Urager resplendent with sparkling gems, the Vinjeijer, who dwell on the silver mountain, and the Kings of the earth surrounded by the seven seas, assembled together, like a swarm of bees, which soar buzzing through the sky and longing for honey.

As she approached, it seemed as if her bosom, bright with gold and jewels, were a furious elephant, which in that forest of unrestrained passion (i. e. the assembly) stopped not except to drink the lives of those around her, and that the rings on her feet, adorned by gold and covered by sandals of red cotton, cried aloud—"Retire, O quickly retire from his fury, ye kings, protectors of the earth!"

When the damsel, beautified as the Goddess of prosperity, as she arose a shining jewel from the wide and billowy ocean, entered the hall adorned by gold and encased with precious stones, the sound of twisted conchs and bridal tymbals, re-echoed around and intermingled with the twanging of the cary war-bow of the God of Love.

Though the eyes of all the princes were fixed with ardent passion upon her, the form of the fawn-eyed maiden was hidden from their view, by the brightness of the jewels that blazed around her, by the flowers rained down upon her by the celestial beings, who filled the sky, and by the contending bees which hummed and swarmed among them.

The eyes of the princes, bearers of the brightly polished spears of victory, who thronged around like the billowy ocean, darting impassioned glances, being reflected from the purple-rayed sapphires among the jewels of the maiden, whose hair hung down in black
bly in her person.

and glossy braids, seemed fixed immovable.
Some said—"

The king of the red-rayed sword of victory has been guilty of a great crime, for knowing that such a conquest could not be obtained without fraud, he has, under the pretence of celebrating a nuptial festival, transformed by magic spells an angel of death into a brightly adorned damsel, to destroy at once all the kings of the earth."

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Some said—"Now the beautiful form of this virgin, adorned by shining bracelets, whose lips are red as the fruit of the Tondet, whose teeth are white as pearls, and whose braided hair is as glossy as the black sands of the ocean, has filled our eyes, and we behold her with wonder, while our bosoms glow with delight, we find her to excel ten-fold the idea we had conceived of her from the proclamation of the heralds."

Some would say—"Her dazzling eyes, whose glances resemble two bright swords drawn from their sheathes and placed across each other, have seized ravenously on our lives; but, if these had forborne, to devour them, there abideth beneath the vest of this highly adorned Beauty, whose speech is sweet as pellucid nectar, a cruel death-angel whose prey they would have become."

Some again, seeing the king, adorned by cool garlands, dropping noney, with cruelty for causing his daughter to wound her small and tender feet by walking over the sensitive flower of their hearts: some accused her mother of cruelty, in that, although she beheld the weight of her swelling breasts, she had caused her slender waist to suffer pain by loading her with garlands of flowers, resounding with the hum of bees.

While the impassioned princes were thus exclaiming, while the chains of pure gold glanged up her breast, and the rings enchained with jewels glittered on her ankles, bright in beauty as a fresh blown bud, joining reverentially the flowers of her roseate hands, her large eyes sparkling like brilliant javelins, the damsel stood with humble mien before her father.

NOTE. The *Urajer*, mentioned in the first verse, are the inhabitants of the *Nāga-lōgam*, the world of serpents, inferior to the earth, and the *Vinjeiyer* (Sans. *Vidyādara*) a tribe of divinities inhabiting the *Mēru* of the antipodes, the southern Pole, which, in opposition to the golden *Mēru* of the north, the Mythologists represent as formed of silver.—The *Tondei* or *Bimbam* (see the eighth verse) is a creeper, which bears an oblong rounded fruit of the liveliest carnation.—The *sensitive flower* (see the tenth verse) is the *Anicham*, alluded to at the end of the succeeding Chapter *On Hospitality*.—Though the epithet *roseate* occurs in the version of the last verse, the rose is unknown to the Tamil poets; they substitute for it, as in the original, the *Cāndal*, a delicate flower, of which there are two varieties, the red and the white.

This custom resembles in some respect the marriage assemblies, which are said to have been held at stated periods by the Samnites: to these all the young people of both sexes were convened, and the youths, after having been examined and classed according to their talents and conduct, were permitted to chuse their wives from among the virgins in succession and according to the rank to which their merits had raised them. This institution has been much applauded and it cannot be denied that it was calculated to create great emulation among the young men: it is liable, however, to serious imputation. The feelings and inclinations of the young women were not at all consulted, and although, therefore, superior merit secured the possession of

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beauty, or of wealth, love was by no means necessarily included among its rewards. The Hindu *Swayamvarah* on the contrary, united to all other advantages and incitements to emulation the highest motive that can actuate a noble and manly spirit—the hope of female preference.

மகிஷ for the family, or for domestic affairs; the term literally signifies a house.—தகை *fit, requisite*; past. part. of தகுதல் to be fit, worthy.—மகாபு the excellences.—கொண்டாள் she who possesses; an appell. in the sing. fem. from உடை.—ஆகி becoming; the regular ger. of ஆதல்.—தற்கொண்டான் of her husband; this comp. is used for தன் வணக்கொண்டவன் he who has taken her.—வழைதகையாள் she who conforms to the way: from வமை a way, path and தகைய the contracted part. part. fem. of தகுதல்.—வாழ்க்கைதருவின she is a wife emphatically, or lit. she is the aid of domestic life.

II.

ம வின்மாட்சியிலொளகணி
 லொயி ன வாழ கை க
 ெய்வின்மாட்சி ததூயி னுமில்
 (உ)

The wife maintains the
 glory of the house ;

All other glory, if she fail in
 this,

As if it were not, is.

— 168 —

மனை of the house, the family.—மாட்சி the greatness, honour; the nom. governing the subs. v.—இவ்வள the wife: an appel. in the sing. fem. from இவ் a house.—கன is in; the subs. v., here supplied, is understood.—இவ்வள if it exist not; a compound of இவ் and ஆயின the subj. of ஆதல் to be.—வாழ்க்கை to domestic life.—எவ்வள whatever, used in the sense of எத்தனை how much.—மாட்சித்து there is of honor; மாட்சிமை is here conjugated as a verb in the third pers. sing. neu.—ஆயினும் though there be; a subj. form of ஆதல். The three preceding terms scarcely admit of separate analysis; they may together be properly construed either how much sorrow of honor may exist, or although all honor exist, exclusively that is, of the honor of the wife.—இவ் there is not; supply honor.

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III.

இ

வெதனிவ்வணமாண்பாளுள்ளதென

இவ்வணமாண்ககடை.

(௩)

What is

deficient with a virtuous wife?

If in the wife defect, then
what is all.

This world can give?

"A virtuous wife"—The term here used *மனைபு* is the same that occurs in the first couplet and includes; therefore, all the excellences of disposition and conduct noticed by the commentator.—Among the latter it will be observed that "*skill in the business of the kitchen*," is considered as essential to the perfection of the maternal character by the Hindus; as it was in former times by our ancestors, and, indeed, as it is now, by the more sober-minded of their descendants. In the following verse, which is attributed to the Author of this work and said to have been ejaculated extemporarily by him, while lying sleepless and agitated, on the night following the decease of his wife, her excellence in this art stands first in the catalogue of her good qualities.

அடிநிதவியவிரயாககஞ்செயவாவிரப

படிசூறபடி கடவாவிர - யடிவருடிப
பின்றுகுசிமுன்னெழுதமடுபதையவிடக்கையோ
வென்றுகுசுதமன்கண்விவிரப

When I have lost a woman who excelled in
the knowledge of house-wifery,
who performed rightly all domestic duties, who never transgressed my word
or my door, who chafed my limbs, and, never slumbering until I slept, arose
before I awoke; Alas! Alas! how can my eyes again know sleep!

Inattention to this first duty of a house-wife is
reckoned among the greatest defects of women,
and is accordingly severely-reprehended:—thus,

எ.றியெனநெற திரகி றபாளகைற

றஞ்சி துகாவரி

யடடபுலபுகா தானருமபிணிய

டடதவண

யுண்டபுலவவாதாளிகொழபேயி

மழவர

கொண்டாவணகொலதுமபன

—

The

She,

woman, who bold in opposition threateneth blows, is as death ;
who resorteth not to her kitchen betimes in the morning, is an incurable disease ;

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And she, who, having prepared food,
grudgeth it to those who eat it, is a

devil to domestic happiness :

Women of these three descriptions are a destroying weapon to their husbands.

Though devotion to her lord be accounted among the chief excellences of a woman, the Tamil writers, not only do not encourage, but scarcely ever even allude to that enthusiasm which unites her to him even in death and leads her a willing victim to his funeral pile. Though the Smritis, as many have erroneously supposed, do not enjoin this sacrifice, it cannot be denied that *some* of them permit it, like voluntary death in old age, as an exception to the denunciations against suicide in general, and that it is too frequently practised, by the worshippers of Siva and Sacti chiefly, in various parts of India. Among the Tamil and Telugu nations, however, it has never prevailed to any extent and may now be said to be nearly unknown. The act is called *Sahagumanam*, ஸஹ மரணம், from ஸஹ *with* and மரணம் *going*; and the victim ஸதி from ஸு pure; which name, also, is vulgarly given to the monuments erected in commemoration of the event. These will be found in considerable numbers at the principal places of pilgrimage, but elsewhere very rarely below the Ghâts, and on enquiry it will mostly appear that the parties were foreigners, from Hindustan or the centre of the Peninsula; above the Ghâts, in the Cananda and especially in the Mahārashtra country, these trophies of fanaticism are more frequent.—The aboriginal castes of southern India differ considerably in their rules with respect to the state of widowhood; in some of the inferior Sûdra tribes widows are allowed to marry again and this seems to be permitted by the Smritis, which, though they reprobate the practice as contrary to good morals and, therefore, conscientiously to be avoided, do not declare it positively illegal. In the higher castes again, among the Brâhmins particularly, not only are widows prohibited from entering a second time into the state of matrimony, but even virgins who have been once betrothed cannot again be given in marriage.

The Jainer utterly reject the practice of the Sahagumanam, as incompatible with the great precept of their faith—THOU SHALT COMMIT NO SLAUGHTER—and *throwing oneself into a fire* (see page 132) is, accordingly, enumerated among those worldly delusions, which a Brâhmana should sedulously avoid. Such expressions, therefore, as that which occurs in the first line of the following verse, from a work, the author of which undoubtedly belonged to this sect, must not be taken literally. They are intended solely to convey a vivid idea of the strength of connubial fidelity.

CHINTAMANI.

காமனி நசா தனோதற நன்னவன றணநதகாவலிப
 பூமனா புவணதலின றிபபொற பொடுபுலமபிவைகிக
 காமனெ யென றுருசொல லாரகணவறகைதொழு துவாழ்வார
 தெய்வத்திருவேசுமொடபபாரசேரநதவன செல்ல நீரபபார

(170)

*To die when he dies, to grieve when he grieves, when separated
 Not to ornament themselves with flowers, but, adorned only by their own
 beauty,*

Not even to utter the word love ;

they who, worshipping their lords with folded

hands, thus live

Are equal to the flower-borne Goddess of

prosperity and remove all dis-

gust from their husbands.

இவ்வாறு *deficiency*; the same as இவ்வாறு neg. part. neu. of the defect. verb இல்.—என, the same as எனவன், *what is there?*—இவ்வவன், the final வ being in the text changed by *sandhi* to ன before ம, *to the wife*; a derivative from இல் *a house* formed by the fem. affix ஆள், in the nom. used for the 4th or dat. case.—மாண்பு *excellence*.—ஆனால் *if it be*.—எனது *that which is, that which is possessed*; the neu. part. of உள்.—என *what is there?*—இவ்வவன் *to the wife*.—மாண *excellence*.—ஆகலை *when there is not*. ஆ is here used as the contracted form of ஆகாத, the neg. part. of ஆதல்: கடை has properly the same signification as இடம் *place*; but in similar phrases must be rendered in English by the adverb of time *when*, as must, also, the oblique of the latter இடத்து, when similarly used.

IV.

பெண்ணிமையுடையவர்களுள் தகையாவுள்கற பென னா
திணமையுண்டாகப்பெற்றின
(சு)

Than virtuous woman what more excellent,
Who, firm in mind, her wedded faith maintains?

"Than virtuous woman &c."—So, thought the mother of Lemuel, when, instructing her son, she said—"Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her."

"Who firm in mind her wedded faith maintains"—The word rendered "wedded faith," சிறு, applicable to the correct and modest conduct of women generally, whether virgins or matrons, is here confined to the latter, this being, as I have already noticed, its more usual acceptation. In southern India the conduct of women is much less restrained than in the northern provinces: their persons are not concealed, and they are allowed to

partake of the business and amusements of their male relations. Those whose circumstances compel them to personal labor may be seen crowding the public wells and reservoirs, and it is thought no disparagement, even for those of higher station, to bathe in the open tanks, where they display admirable address in avoiding any indelicate exposure of their persons. At religious festivals, marriages, processions and other public shews and ceremonies, the number of women of all ranks frequently exceeds that of the men; though immoderate indulgence in this respect is not deemed consistent with strict propriety and that self-denying reserve, which the Indian moralist regards as the crown of female excellence. This liberty the women of the South do not abuse: instances of misconduct in the unmarried seldom occur and those of conjugal infidelity are still more rare, even among the lowest tribes. I mean to confine this remark to the unbiassed conduct and disposition of the women themselves: in large towns it cannot be denied that considerable profligacy prevails, but it is the profligacy of circumstance and temptation, not of natural propensity.

The immuring of women in Harams, கடுதொழில், though the custom has always prevailed, as an appanage of their dignity, among the princes of India, has probably, when practised by Hindus of inferior rank, proceeded partly from imitation and partly from apprehension of their Mohammedan conquerors. The Tamil writers afford but few traces of this usage, the only one to which I can immediately refer being found in the following passage from the *Cāsicāṇḍam*, in a speech of Nārada to Crishna, and even this, it must be observed, alludes rather to the manners and opinions of the North, where the scene of the poem is laid, than to those of the South. In describing the situation of women in his other works the same author, the prince and poet, Virāṭ Pāndiyen, represents them as enjoying even more than European freedom.

சாசிகாண்டம்.

தகைதாயி னுமலிகழனி தறன னுடனெயொருவயி தறிதசாரநதரோ னு
மைநதராயி னுமிவேமயனபு கடயொலிவரமேனமட நலவாரதரு
நிகைநடந னுடுமதனாறசாமபனமவரககவண டேவனிந செவனியரயநதோன
பெநதொடியாரினிதமருமுயனகதவித நனிவருதலபுனமையனதே

Although standing in the relation of father, or of brothers born from the same womb,

Or of sons, if they are eminently beautiful, upon them

The minds of frail women will be running ; therefore, as Sāmpen (the son of Crishnen) is beautiful as the God of Love with the flowery arrows,

It is not right that he should go alone to the abode of joy (the Haran) where thy wives with golden bracelets reside.

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The Indians of all nations and castes have been charged with licentiousness in indulging the sexual passion, and, whether proceeding from constitution, climate, habit, or the institutions of the country, this charge, as it regards the male-sex, is probably founded in truth. Their own writers, as will hereafter be seen, inveigh against excess in this respect with an earnestness, which shews them to have been fully aware of its existence, and Vira-māmuni, whose evidence is incontrovertible, appears to have considered it characteristic of the superior classes, and has devoted a portion of his great work to the exposure and correction of it (see the Tēmbāvanī Canto the 28th, வரமாமுனிபுத்தரம்). But, though the fact may be true with respect to one sex, it is not so with respect to the other ; for the women of southern India are uniformly chaste and temperate by nature.—Gentle and timid, as they are, usually shrinking from observation and exertion, they are nevertheless ardent in their attachments, and this disposition, directed by education, acquires a force which nothing can shake and enables them, when actuated by motives of duty or honor, to display an energy beyond their sex and a courage which no terrors can daunt. De-

voted in body and mind to their domestic and conjugal duties, they are affectionate and attentive wives, anxious and tender mothers, and, not infrequently, sage and prudent friends—in fact they possess in a considerable degree the qualities, which, by the writers quoted in the following pages, are stated to constitute the perfection of the female character.

பெண்களில், the final ~~உ~~ being changed to ~~த~~ before ~~பு~~, than woman; the fifth case, implying comparison, of பெண.—பெருந், is for ம், more excellent. The root பெர் great, though in its simple form it gives origin to no verb, like other appel. roots, assumes some verbal forms, here it has that of the fu. part.; with the affix கு it forms the verb பெருகல் to increase and is then regularly conjugated.—தக்க things which are fit.—யா, for யாகை, what things?—உள் are there; the 3rd pers. plu. neu. of the def. v. உள்.—கற்பு chastity, or conjugal faith.—எனனும் that which is called; the fu. part. of என னல். The Author commonly uses this word to indicate a general relation between the terms it connects, thus, in the present instance

கற்பென ஐந்தினமை means simply the
power of chastity.—தினமை strength,
power.—உண்டாக to be, to exist:
 compounded of உண்டு thegen. of the def.
 v. உள் and ஆக the inf. of
 ஆதல்.—பெறின, the same as பெற்றால்,
if she obtain; the subj. of பெறுதல்.

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V.

பெற்றமபெற்றமபெறுவாபெணடாபெருகு
 சிறப்பு
 புத்தேளீரவாழுமலகு . (அ)

Women all happiness
 from wedded love
 Derive, and by it blessed
 foretaste on earth
 The joys of heaven.

“ Women—foretaste on earth the joys of
 heaven ”—Parimèl-azhager’s com-
 mentary gives to this verse, which is
 rather obscure, a meaning very different from

this version : his words
 a re—பெண டு ரதம மெ யய
 தியகன உவனியழிபடுதல
 பெறுவராமி றபுததேளீர வ
 ரமுமுலகி னகண்வரா ற பெருஞ்சிறப்பிவணப
 பெறுவர - எந்நு
 - வழிபடுதலென பதுஞ்சாலெச்சம
 * இதனாற நற்கொண்
 டாற பேணியமகளீரபுததேளீராந் பேண்
 பபடுவரென பதுந்நபபட்டது
 If women obtain reverence for
 will in the world inhabited by the

the husband who has wedded them, they
 Gods obtain from them great felicity.—
 The term here supplied signifying
 reverence is a verbal noun. It is intended
 by this, that, women who honor their
 husbands will be honored by the gods.”—
 To make out this meaning, however,

the word **வந்தபாடு** reverence must be understood in the text before **பெறிக**, and **உலகு** must be taken in the seventh case, though, according to its natural meaning in the sentence, it ought to be in the fifth or genitive. The insertion of the word here supplied is entirely arbitrary, as there is nothing in the original which indicates it. The Latin commentator's explanation of this couplet is as follows—"Si mulier obtinuerit talem conjugem qui dici possit quod eam obtinuerit (quod non fiet nisi illa fidem servet suo conjugee) obtinebit magnam gloriam in mundo ubi dei regnant." According to this version, also, much must be understood to supply the full sense given to **பெறஞ** and the meaning of the seventh case is still improperly assigned to **உலகு**.—Tiruvalluvar, in the concluding verse of the last chapter compares connubial felicity, generally, to the state of happiness enjoyed by the Gods in heaven, and in this couplet he appropriately describes this state as appertaining to the woman, or at least as more especially resulting from her acts. The following literal version, therefore, which is certainly simpler, as it is only necessary to understand **உலகு** here, this world before **பெறு**, comes nearer perhaps than either of the foregoing to the meaning of the Author,—*In obtaining a husband, (i. e. by marriage) women obtain here the supreme bliss of the world inhabited by the gods.* The conjugal state is the proper sphere of women, and it is for their sakes

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that the laws
 rious, their
 by which it is regulated have been instituted; for, however various the proposals are, all being intended to restrain the stronger and to protect the weaker sex. Marriage, is the condition that nature has assigned them and from which springs their usefulness, their happiness, their glory: it is no hyperbole, therefore, to say that wedded love, with respect to women, creates a paradise on earth.

I have already observed that the usages of

the various nations and tribes in

India, regarding marriage and the rules by which the general intercourse of the sexes are governed, are subject to considerable variation. These usages in many instances differ so materially that it is difficult to conceive how they would have arisen among a people professing the same religion and observing the same general laws and maxims of morality. Among all none is more striking than that, which, in translating the preceding extracts, I have rendered *raising up seed by the brother-in-law*, செல்லாபாசனா தொசவுத் தி; It is found both in the Jewish and Hindu code, with this difference, that it is enjoined as a duty in the former, whereas in the latter it is barely permitted to the inferior castes. At present this usage has ceased both among the Jews and Hindus. To the followers of the Smṛitis, as stated in those texts, it is forbidden in the present age: with those who live under the Mo-aic dispensation, the parties are not relieved from the obligation of the Law, until the widow has been formally rejected and has loosened with expressions of contempt, according a set form devised by the Rabbins, the shoe-latchet of her recusant brother-in-law.

Resembling this is the loan or transfer of a wife by her husband to another for the procreation of children, which, also, is recognized by the Smṛitis, under the term விடுபாடு *assignment*. This usage was not unknown at Rome; a very remarkable instance of it is afforded by the conduct of Cato of Utica, who gave his wife Marria, to his friend Hortensius, according to the old custom of the Romans (κατὰ πάλαιον Ῥωμαίων ἥθος. Strabo.), and received her again on his death, after she had borne him several children. In Greece, also, it prevailed: it does not indeed appear to be expressly sanctioned by the laws of Solon, though these authorize heiresses, περικληρίτιδες, when their husbands were impotent, to resort to the next of kin for aid in continuing the family; but it could not have been considered illegal at Athens as Socrates transferred without question his wife Xantippe to Alcibiades. In Sparta the loan of the wife, both to citizens and strangers, if from their personal qualities they were likely to give birth to a robust and vigorous race, and fit, consequently, for the service of the common-wealth, was recommended, if not en-

joined, by the laws of Lycurgus.—There was an essential difference, however, between this custom as it existed in ancient Europe and in India: in the former the progeny belonged to the natural father, for whose benefit the loan was made; in the latter to the husband of the woman, who, when impotent, incurred

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rably diseased, or even, if annuated, was empowered to appoint her to procure him children by cohabitation with a kinsman or other person of the same tribe. The offspring of this intercourse was called, *CSHETRAJAH*, கெஷத்ரஜா, from கெஷத்ர a field and ஜா born; because, as declared by Menu in the following texts (see verses 53. 49. and 51 of the Ninth Chapter, நவோத்தமோத்தாயம்), he resembles the produce of a field, which belongs to the owner of the soil not to the casual cultivator. Sometimes, by special agreement between the parties, both fathers had a joint right in a son of this description; he was then called கெஷத்ரஜா ஜகதாபணகெஷத்ரஜா the son of the wife having two fathers, and succeeded the estate of each.

MENU.

கெஷத்ரஜாதா

ஸப்தாநாநிஜிஜஹதிதஃஸப்ததஃ

பூரோந கெஷத்ரஜிஜஸோயோ

நாமாஸஸம்ஹவஹ்யபதேஹிநாம் The

woman is declared to be the field and the man is declared to be the seed, and from the conjunction of the field (or receptable) and the

seed ariseth the production of all corporeal existences.

யென்கூறி

னா ஹிஜ உந்தஃபா கெசுத்
வா லிணஃ தெதெ உலுலுலுலுஜா த்
லுநவ் உந்தெத உவ் குசிஸ்

Those, who, not being owners
field of another, gain no profit

of the field, possess seed and sow it in the
whatever from the crop it produceth.

தெயெ வா கெசு-சூ னா ஹிஜ உபா
கெசுத் வா லிணஃ கூ உந்தி கெசு
சூ னா ஹிஜ வ் உதெத உவ்

Thus, also, (as the calf belongs to the owner of the cow, not of the bull) if
those, who are not owners of the fields, sow their seed in the fields of others,
they create a profit for the owners of the fields; but the owner of the seed
gains no profit.

Though Polygamy, restricted only by the means of the individual, be permitted by every Hindu code and in every age to all classes, yet the practice of it among the natives of southern India is by no means general: in fact it seldom takes place even among the wealthy, unless the profligacy, barrenness, or incurable disease of the first wife renders it expedient, and even then adoption is often preferred; among the poor it is as infrequent as in Europe. When a second marriage takes place during the life-time of the first wife, she is

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always considered as the mistress of the family, all religious ceremonies are conducted by her aid, and all house-hold affairs are under her exclusive ma-

nagement. The other wives, who are denominated *Sapatnis*, *സപത്നികൾ* auxiliary wives, are considered as her younger sisters, from whom, as to their senior

and superior, all deference and respect, and even service, if required, is due. It is disgraceful for women of respectable families to become *Sapatnis*; which term, though not absolutely ignominious, conveys a degree of reproach.

Polyandry which seems to express more precisely than community of wives, the usage as known to the Hindus, though forbidden by the *Śruti* (in the *Yejur-védān*) and wholly unauthorized by the *Smṛiti*, appears, nevertheless, to have frequently prevailed. The custom anciently was for one woman to be married to all the brothers of a family; in this form it still exists in Thibet in Ceylon and, I fancy, more or less in all countries in which the *Bauddha*

religion prevails. On the continent of India, it is said to be still practised in the province we call Orissa, more properly Ód'bra-dés'a, and among particular tribes in other parts. In Malayálam, as is well known, the vision of Plato in his ideal republic, is more completely realized: the woman, among the Návers not being restricted to family or number, but, after she has been consecrated by the usual rites before the nuptial fire, in which ceremony any indifferent person may officiate as the representative of the husband, being in her intercourse with the other sex, restrained only by her inclinations; provided that the male with whom she associates be of an equal or superior tribe. But it must be stated for the glory of the female character, that, notwithstanding the latitude thus given to the Náyattis, and that they are thus left to the guidance of their own will and the play of their own fancy (which in other countries have not always been found the most efficient checks on the conduct of either sex), it rarely happens that they cohabit with more than one person at the same time. Whenever the existing connexion is broken, whether from incompatibility of temper, disgust, caprice, or any of the thousand vexations by which, from the frailty of nature, domestic happiness is liable to be disturbed, the woman seeks another lover, the man another mistress; but it mostly happens, that the bond of joint paternity is here, as elsewhere, too strong to be shaken off, and that the uninfluenced and uninterested union of love, when formed in youth, continues even in the decline of age. .

However revolting to our sentiments, or apparently incompatible with moral restraint in a point wherein nature herself seems to demand coercion, the Polyandry of Malayálam, when viewed in its actual effects on society and on the manners of the people among whom it prevails, will be found to be not unproductive of benefit. In the first place it has no doubt been the cause of that

urbanity and courtesy for which the Náyer is distinguished ; for, as it is only by personal, not extrinsic, advantages that he can expect to recommend

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himself to the sex, his constant endeavour must be to attain those qualities

which find favor in their sight, and his character must be moulded accordingly. To the same cause may, also, be attributed the marked galantry of this nation, which has often enabled them, without discipline, to oppose dis-

ciplined troops, and to preserve the independency of their country even to our days, long after the rest of India had been over-run by foreign conquerors. On private life, also, this institution is said to have an influ-

ence-not less beneficial than on public manners. The advocates for it assert that it banishes from Malayálam many of the worst passions and feelings of our nature ; for, when the sole contract between the sexes is the contract of mutual love, jealousy cannot be known, nor can those sordid speculations exist, by which, elsewhere, the warm and genial feelings of youth are, not infrequently, sacrificed to the avarice of age. The manifold miseries of seduction, also, cannot be felt ; domestic peace is not liable to be destroyed by the intrusion of the adulterer ; nor the social board and nuptial couch, which should be the very homesteads of love and felicity, to be haunted by the ever-active fiends, by whom those are tormented, who, are compelled to wear the hypocritical vizard of outward affection, while inwardly they regard each other with mutual hatred and disgust.

In a style similar to this, by declamation rather than by argument, this usage has been defended and such, probably, is the apology an inhabitant of Malayálam would offer for it : that which I am about to notice, though in its nature much more equivocal, has, also, had its defenders. Horace thus states the *divine sentiments* respecting it of the severest of ancient moralists, both

Quidam notus homo, cum exiret
fornice, macte
Virtutę esto, inquit, sententia dia
Catonis,
Nam simul ac venas inflavit tetra
libido,
Huc juvenes æquum est
descendere.

The maintenance of societies of courtezans, regulated by established rules and subsisted by public endowments, is peculiar to southern India ; the practice, though it may occasionally occur, not being general elsewhere. These societies are attached to the Temples, in the service of which they are employed as dancers and singers, after having been consecrated to it by a ceremony called *Sóbhānam*, சொஹநம் ; this term, derived from *ஸம் மூ* propitious, literally signifies *festivity*, but is applied both to the consummation of ordinary marriages, when the betrothed wife attains the age of puberty, and to a species of nuptial rite by which these females are constituted the concubines, or, as the word exactly imports *slaves*, தேவதாசி, of the Deity to whom they minister. They all belong to different tribes of Súdras, many to the கைகோள or *weavers*, and are either devoted to this state, which is by no means considered ignomi-

nious, by their parents, or are the descendants of those who have been so devoted. Their male offspring are instructed in the use of the cymbal and tabor, the clarion and trumpet, and various loud-sounding instruments for which we have no name, and are the musicians of the temples. In the Tamil countries the women belonging to these societies are not permitted to cohabit with any but persons of pure caste; in other districts they are less restricted, but they must no where be confounded with the common bands of dancing women and courtezans, from whom they are entirely distinct.

பெற்றருள the contracted part. past. in the masc. of பெறுதல் to obtain; the word *wife* must be understood, and this term will then imply one who has obtained a wife, a husband.—பெறில் when they obtain; the subj. of the same verb. The final ன and ல of the two preceding terms are changed by Sandhi to ற before ப.—பெறுவர் they obtain: the third per. plu. of the fu. of the same verb, used indefinitely.—பெண்கள் women: the plu. of பெண்கு, governing the preceding v.—பெரும the great.—சிறப்பி felicity.—புத்தேவீர the Gods, the deities of the inferior heaven: the plu. of புத்தேவன். This word, also, signifies new, fresh and is used as a collective name of the Gods from their being always in a state of youth.—வாங்கும in which reside; the fu. part. of வாழ்தல்.—உலகு of the world.

NOTE. The verb பெறுதல் to obtain and it's derivatives have, as particularly exemplified in the first verse of the succeeding Chapter, a variety of significations; பெற்றான் here signifies a husband, but it will take any meaning indicated by the terms with which it is constructively united. Thus with a word signifying a crown or a throne it will mean a king, and in the following distich two different senses may be assigned to it—பெற்றான் பெருககுத தன்பதைப் பெறுகான்—பெற்ற பொருட்கேடுபெறின—here if பொருள் be rendered wealth and கேடு loss, பெற்றான் must mean owner, and the whole verse must be translated—*If the wealth which he hath acquired be LOST, the OWNER will be overwhelmed by affliction*—but if பொருள் be rendered son and கேடு degeneracy, பெற்றான் must mean a father and the whole be translated—*If the son he hath begotten DEGENERATE, the FATHER will be overwhelmed by affliction*.—The use of terms in a double sense constitutes a marked feature of Tamil poetry, and it is considered the height of art in the management of the figure, so to arrange them that they may mutually explain each other.

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VI.

புகழ்புரிந்திலலோரககிலவல
யிகழ்வாரமு

எனேறுபோறபீடுநடை (கூ)

Before their scornful foes,
Bold as a lion those dare
never walk,

Whose fame is sullied by their wives' base deeds.

“Dare never walk”—All people seem in all times to have considered the infamy of the guilty wife as transferred to the abused husband. Questions regarding women in general or relating to the conduct of husband and wife are in India under the immediate cognizance of the heads of castes, who claim and, where ancient custom has been respected, exercise jurisdiction in all matters of discipline and moral conduct, which the common law cannot effectually reach. Assisted in cases of importance by a general meeting of the tribe, they notice with strictness all family disputes and are very minute in their distinctions respecting them; they often interfere to reconcile differences, but, when the misconduct of a female becomes so notorious as to be disgraceful to the community, they insist on a separation, in which case it is customary to impose a fine on the husband as well as the adulterer: that this is founded in justice the general sentiment against the husband seems to prove.—Among nations advanced to a certain state of civilization, it cannot be denied that the minds of women, in which the violent passions are carefully corrected by the education they receive, are actually less prone to evil than those of the sterner sex; nature, however, when uncontrolled, is impartial in all her operations, and it may, therefore, be thought that there is more gallantry than truth in the following Stanza, and that she has made a more equal partition of evil between the sexes than is therein implied.

நல்லாரகளைவிடாருகலொடுதனைமயரல்

• வல்லாரரறுகேநிபடாராயின - தல்வறி

வானமககடபறபலரககேயுண்டாருமபெண்டரும-
மாண்புககேடுககாவிடின

*All women would be good by nature, if the men did
And most men would have a tolerable stock of sense,
make fools of them.*

*not spoil them;
if the women did not*

As a contrast to this I cite the following verses. Satirists have ever considered women lawful spoil and even graver writers have not refrained from sarcasm against them: but neither satire, nor sarcasm, is the criterion of truth.

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CHINTA'MANI.

அன்பு நூலாகவின் சொல்லெரடுதா

டுததலெந்தகாத

வின்பஞ்செய்கின்ற சாந்திற் கைபுவனைதேற்ற மாவி
நன்பகற்ருடமுவினளாடொழுதி னுநங்கைமாரககுப
பின்பசெலுமபிற் பரகண னுள்ளமபிவினயரைக்க முயதனதே

*Although their husbands bind together the flowers of
by the thread of affection, and, perfuming them with the*

endearing words

sandal of desire,

*fail not throughout the day to adorn them by
the garland of delight-inspiring love, the eyes
and minds of women will still follow
strangers; to this inconstancy fawn-eyed
beauties are ever prone.*

பெண்ணென
 பபநுபகேணமோழிடி லபி றபபுநோககா
 வுண்ணிதைவுடையவல்லவொரையிரமனத்தவாகு
 மெண்ணிப்பததவகையிட டாநிநதிரனமகளுமாவடுக
 வெண்ணையகருனதெரியுறகுறபோனமெவிரதுமினனிதருமனதே
*Hear further the disposition of women: they are void of the feelings of
 honor, regardless of the pride of birth,
 Their minds are ever vacant, and they have a thousand varying wills;
 If the trifling sum of ten pieces of coin were counted into the hand of the
 daughter of Indren, the king of heaven, she would instantaneously yield,
 Melting as a mountain of butter melleth before the heat of the fire.*

NI'DI-NEĪI-VIL'ACCAM.

கறபினமகவிரநலமவி றதுணவுகொள
 பொறடு
 குடிநல்லாரநனிநல்லரம றதுததவ
 கேளவரககுமேதி
 வரக்குநதவகடகுநதவகிவிரஞர
 யாவரககுமடுகுழார
 ஏநதெழினடிககாவிவிரயாநிசைவ
 விரான
 காரநதையரகணகவரடுநாககத்தான -
 வாயநத
 நயனுடையினசொலானகேளெனினுமாதரக
 கயலானமேலாகுமனம

*Than unfaithful women, even those who sell
 their favors for subsistence,
 Adorned by golden bracelets, are far preferable ;
 As neither to their husbands, nor to strangers, nor to themselves, nor to
 their relations,
 Do they cause destruction.
 Although their husband excel
 in beauty, although he be young and skilled in
 song,
 Although his glances attract all female eyes,
 And his pleasing speech breathe mirth and gaily around,
 The minds of women will be fixed on another.*

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PAZHA-MOZHIL.

சிறையானமிகு கல்
 ாநேரிழையா ரதமமைச
 சிறையா
 ல்கபபடுததலாகாதறைகோ
 வரு நதிவவிதினிய ாபரி

It is not possible to restraint within any bound those who are adorned by jewels (women), if they are devoid of good qualities—shall I say why? is it possible by any pains or by binding it ever so tightly to keep a dog's tail straight? no (i. e. because it is contrary to its nature).

VALEIYA-PADI.

உண்டியுடகாபபுண்டுறுபொருடகாபபுண்டு
கண்டவிழுப்பொருடகலவிகுக்காபபுண்டு
பெண்டுகாக்காபபதிடுமெனறுவையத்துக
கண்டுமொழிந்தனாகற்றநிருதோரோ

Eatables may be preserved, worldly wealth may be preserved, and the more excellent wealth of knowledge may, also, be preserved; but the wise and learned, whose ken scans the world, say, the women cannot be preserved.

A SLO'CAM.

நாநி ஸ்துபுதி காஜாநாநாபுமாநாஜெஹாடியி:
நாந்தகஸுபுஹுதாநாநபுஹாஜெஹாபுமாநா:
ஸ

As the fire is not satisfied by fuel, nor the ocean by the confluence of waters, Nor death by the seizure of all souls, so large-eyed women are never satisfied by the enjoyment of men.

NOTE. This verse occurs in the Vivāda-sétuh, உரிவாடிஸேது, the original of Halhed's "Code of Gentoo laws" and is particularly alluded to by the transla-

tor; Jaganatha Tercapanchana in his Digest, also, cites it as belonging to the B'hárata. It coincides exactly in sense and nearly in expression with the latter part of the

15th and 16th verse, of the 30th Chapter of Proverbs; the whole of which bears a strong resemblance to a series of Sanscrit Slócas. Physical reasons may probably

be given for the expression in the Hebrew, עצר רחם, the literal meaning of which, according to Schultens, is "*constrictio uteri*"; but the term used in the Sanscrit, as a

metonymy for women, ब्रह्मदृष्टि, *the large eyed*, while it is more is also more directly expressive of the insatiableness it is intended to imply.

delicate,

Among a variety of points, in which the law of the Smritis coincides with the common law of England, it agrees with it, also, in considering marriage as indissoluble: a

Hindu cannot divorce his wife on any account whatever, but; if she be unfaithful, or so incorrigibly wicked as to have been finally degraded, he may, to preserve himself from contamination, put her away. But even then he must provide her with food, clothing and habitation, for,

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though excluded from his dissolved. Among some of

society, she is the Bráhmaus,

still his wife; the marriage is not forming
the singular custom exists of per- ceased.
the funeral rites for degraded females, as if they were actually de-
In such case the outcast usually becomes entirely estranged from her
family and seeks support elsewhere; if, however, she be married her husband
may by law, notwithstanding this custom, be compelled to maintain her.
The following extracts explain and confirm the statement here made.

The first is a text of Yájayavalkya's with part of the commentary of Vijñā-
nāśwara thereon; the two next are cited in the Mād'havīyam; the fourth
is from Menu; and the last an ethical verse from the Nīti-sāram.—The word

tyāgah, த்யாஹ & from த்யாஜ to reject, must be taken
the commentator as often as it occurs.

in the sense given to it by

MITA'CSHARĀ.

உயிர் உயர்ந்த ஐதன்மம்
ஆகிய உயிர் உயர்ந்த ஐதன்மம்
யுயர்ந்த ஐதன்மம் உயர்ந்த ஐதன்மம்
கெ

தொழில் உயர்ந்த ஐதன்மம் உயர்ந்த ஐதன்மம்
நெருக்கி ஐதன்மம் உயர்ந்த ஐதன்மம்

நியோகெகவெஸ்நி திநியபிஸ
 TEXT.

The adulteress is purified by menstruation, but, if she become pregnant, she must be put away (tyāgā vidhiyate)

And so, also, should the heinous sinner guilty of procuring abortion, or of the murder of her husband.

COMMENTARY.

The term tyāgah means exclusion from the bed and from sacred rites, not the utter rejection (divorce) of her; for it is ordained that such a one shall be kept in confinement in the house.

MA'DHAVIYAM.

ஸ்ரீணாநாஸிவநித்யாஸுஸ்ரீஸுத்யாஸிஸி
 ததாவிஸ்ரீஸுத்யாஸிஸிஸுத்யாஸிஸிஸுத்யாஸிஸி

வநி ததகர்வரொதா
 த

வஸிஸுத்யாஸிஸிஸுத்யாஸிஸிஸுத்யாஸிஸி

ததாவஸுத்யாஸிஸிஸுத்யாஸிஸிஸுத்யாஸிஸி

Women must not be entirely rejected, except for the murder of Bráhmans

and similar heinous crimes,

And, even then, they should be made to perform an appropriate expiation in the house.

Of whatever crimes women, who are entirely rejected, be they great or small, are guilty,
The guilt of them, encreased a hundred fold,
shall attach to their relations.

MENU.

விபுஷ ஜாஹியம் ஹக்ஷாநிநி

யபாபெக வெஸிநி

புஷாஹ்வாஜாநாஜா தபெநாங்காநபெகம்

A husband must retain his criminal wife under close confinement in his house,
And, whatever expiation is ordered for a male guilty of adultery, that
she must be made to perform.

NĪTI-SĀ'RAM.

விவாஹிவாஹியகிஷோபாநிணி

வாநக்சிவாஹவா

புஹிணி

கபாஸிநிநிபுஷபெ

ஸிநி

மாபயுபாஃ துஜெஷஃ ஸுஃ ஸுஃ ஸுஃ
தி கஃ

*A wife given to constant strife, who stealeth
her husband's property.*

*Or taketh part with his enemies, who
converseth with strange men,*

*Who eateth before her husband, or resorteth
to the houses of others,*

*Such a one should be
put away (tyajèt), although she have
borne ten children.*

The coincidence here apparent between our own and the Hindu law
as very remarkable. The term *tyágak* describes precisely that species of
divorce to the extent of which the common allows the canon law to ope-
rate; that is to separation *a mensa et thoro*, which is expressed, almost
literally, by the Sanscrit, *upabhōga dharmacārayāh*, the latter term here
meaning the preparation of the daily meals, the rites of hospitality and
other domestic duties.

புகழ் praise, reputation.—புரிந்து
bestowing, from புரிதல் to do, act from
peculiar influence, bestow.—இவ் a wife :
this term is used here for the appellative
இவ்வாறு the woman of the
house.—இவ்வோர்க்கு to those who have not,
a personal derivative in the 4th. or dat.

plu. from the root இல. Similar derivations may be formed by the affixes ஆன and னை sing. ஆர and னர plu. from all the roots in the language ; in meaning they are the same as the regular pron. part., this term, for example, corresponding with இல வாதவரகரு, but they are not like the parts. subject to verbal government.—இல்லை *there is not*.—இக டு நவார *scorners, enemies* : an appel. plu. from இகழ்வு *scorn, abuse*.—

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முன் *before*: this term here used as a prep. is properly a subs., signifying *antecedence* either of time or place.—என்று *a lion*.—போல் *like* ; this term, used generally as a particle of similitude, is properly the root of the verb போலுதல் *to resemble*.—பீடுநடை *bold gait* ; this compound, which is the nom. of the sentence governing the neg. verb இல்லை, is from பீடு *greatness, might* and நடை *a step, gait, conduct*.

ILLUSTRATIONS.

The authors of the first of the succeeding quotations were followers of the Sruti Smṛiti; the second is the composition of a Jaina; and the two next are by a Christian writer.

NA'LADI-NA'NU'RŪ.

அருமபெற்றகற்பின்யிரானியன்ன
பெருமபெயரப்பெனடி ரெனி ஆம - விருமபிப
பெறுநசையாறபின்னிற் பாரின்மையேபேன
நறுநுதலாணனமைததுவண்

குடநீரடடுண்னுமிடுககடபொழுதுங்
கடனீரறவுணனுங்கேளீரவரினுங்
கடனீரமைகையாறுககோளருமடமொழி
மாதரமவறையாட்சியாள்

தாலாறுமாறுநனிசிறிதாயெப்பற்றனு
மேலாறுமேலுறைசோரினு - மேலாய்
வல்லாளாயவாழுமாதற்புகழுமாணகற்பின்
இல்லாளமரநத்தேயில

கடகினியாளகாதலனகாதலவகைபுவினவா

ஞடகுடையா ஞாநானியலபிஞ - ஞடகி
யிடனறிநதாடியினிதினுணரு
மடமொழிமாதராளபெண

எஞ்ஞானதுமெகணவொநதோனமேதசேரநதெழினு
மஞ்ஞானதுணடேமபொருணதுமா - லெஞ்ஞானது
மெனவனகெழீஇயினாமொலலொபொருணசையாற

பனமாரபுசேரநதொழுஞவார
உள்ளததுணரவுடையாஞ்ஞதியநூலற

ருல

வளவனமைபுண்டானகஞ்ஞனபொரு
- டௌளிய

வாணமகனகையிலையிலவாள
வனததோர

நாணுடையாளபெற்றநலம்

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Although women are high in reputation and equal to the goddess Ayrán in conjugal fidelity, they must cautiously avoid those who are enamoured of them and follow them in hopes of gratifying their passions; for such caution is the safe-guard of the virtue of matrons with perfumed foreheads.

If in time of distress, when the meal of the whole family is cooked by the water of a small pot, a host of relations sufficient to consume the water of the sea should come at once, the softly speaking woman, who shews herself as bounteous as the ocean, is the glory of her house.

Though her house be open on the four quarters, though it be exceedingly small; and though the rain pour in on every side, a chaste and virtuous woman will be renowned in the place in which she resideth and her habitation respected.

She who is pleasing to the eye, who in all things gratifieth her husband according to his desire and at all times standeth in awe of him, whose modesty is so conspicuous as shame her sex, who reverenceth her husband, and in all her love-quarrels with him acteth with such prudence that reconciliation affordeth him increased delight; this mildly speaking matron is truly a woman.

Whenever our husbands embrace our shoulders, we feel ashamed, as if we saw them for the first time; what pleasure then can those women enjoy, who, from the desire of money, endure daily the embraces of many men?

Riches in the possession of a generous man resemble in their effects the learning acquired by a man of great natural ability; the chastity of a modest woman is like to a sharp sabre in the hands of a courageous man.

ANANEELCHARAM.

கொண்டானகுறிப்பொழுகல்குறியநானுடைமை
கண்டதுகண்டுவிழையாம - வினாடு .

வெறுப்பன்செய்யாமவெஃகாமகேகி
யுறுப்போடுணரவுடையானபெண

வழிபாடுடையளையவாழ்க்கைநடைய
முனியாதுசொல்லியசெய்தாய - கெதிருமாய
தேததிப்பணியுமேலிலவாணயானமகன்
போற்றிப்புணியுமபுரிநது

மடப்பதுஉமகிகடபெறுவதுஉமபெண்பான
முடிப்பதுஉமெல்லொருஞ்செய்வா - படைத்ததனால்
இட்டுண்டிலவாழ்க்கைபுரிநதுதாநலிவறத்தே
கிறபாரோலபெணமொண்பார

மருவியகாதனமவியாளுநதா ஸு
மிருவருமபுணடுபபபினலலா - லொருவரால்

இவ்வாழ்க்கையென ஸுமியல்புடையவானசகட்டு
செவ்வாதுதெற நிததுபினது

விவணகாததுவதவிருநதோ மபிநினருன்
மவியவாழ்க்கைகனதுதவதகிற - புவணகோதை
மெலியயகலலாருநல்லெவிருநதோமபிச
சொல்லெதுரசொல்லாணெனில்

தவலமகனிற்நீரநதுறைதருனபிறநிற்சேரத
விவணமயிற்நீபபெணடிரசசேரதவி-கலனெனினது
வேறாாரபுதுதலவிழாககாண்டருனபிடுதல
கோறடுமுடியாளகோளழியுமாது
அயலூரவனபோகவமம்ருசனா

முக

யவலமபால

கயலேரகணலூரெழுதிப்பு

வண்டோசகிநினதுலாமவாரேரதடங்கணரு
டண்டோசகிபபினசெலலுயகூறுது

She is truly a woman, who hath especially learned to obey the least sign from her husband, to preserve a laudable modesty, not to covet any thing she hath seen, and, without causing disgust by opposition, to forsake whatever he disliketh.

If she render due services, conduct rightly the house-hold affairs, perform without petulance all she is told to do, and act obediently without cavil; such a woman her husband should love, worship and adorn.

All women are ignorant, all bear children, and all are liable to female frailties; if, in addition, they distribute food, according to their means, before they themselves eat, if they discharge all domestic duties, and continue firm in virtue, they are worthy to be called women.

While living in the marriage state the husband and the wife united in affection must both (like two wheels) support the towering chariot of domestic life; otherwise it cannot proceed, but constantly interrupted, must at length stop.

If all rites are duly observed and guests hospitably received, the domestic state is more excellent than the austere penance; excellent is that gentle woman, the garland of beauty, who dischargeth the duties of hospitality without disputing her husband's will.

To reside apart from her husband, to enter the house of a stranger, to consort with disreputable women, to visit foreign places adorned with

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jewels, to frequent festivals, to worship strange gods; the honor of adorned by beautiful bracelets, is lessened by these means.
WOMEN,

Death follows with his up-lifted club that woman with large eyes

glances keen as a scimitar, who while her husband is absent bathes in
darting
saffron-

water, or stains her eyes, sparkling like fish, with collyrium,
bees from the flowers that adorn her cloud-black hair.
or drives the

VERSES BY VIDYĀN

SA'HI-NA'DA PILLEI.

அட்டகுகுமபோ ந நாம நவாழிய
ரனவறகுச
சுட்டி சி. இசவகாரஞ்செயமுறையே
- பட்டமுள்ள
மன்னவரகருநீ திவ்வியாசசெவகோ
னமுன்றமை
மின்னவரியார்களுளகற்புமேனமுறையாம்
- வன்னியர்கு
வேதமொழியோதுமுறை
வேளாளர்க்கிகைமுறை
யாதையுலகாப்பாததல்வரகாமுறையே -
பேதயிலா

நமபியனா நவகையரும-நவகையனா

நமபியஞ்ஞம

பமபிபொனருயவா முழுதற்பறது

As the Supreme Being, who is the ocean of virtue and is worshiped in the
eight regions of the earth,

Possesseth the attributes of creation, protection and destruction,

So the attribute of a king ought to be the undeviated sceptre of justice ;

The attribute of a female, dazzling as a flush of lightning, chastity ;

To teach the scriptures is the duty of Bráhmans (priests) ;

Of the Vélóler (cultivators) liberality

And the protection of all are the special duties ;

And the duty of husbands towards their wives and of wives towards their
husbands is, that they should dwell together in constant love.

NYANA'DICA-RAYER CAPPYAM.

தவலிவ னுந தவலினியென பாரதங்கனிற் பககமனபு

நிலிமனமொருமையோடு நீயினிநதனனிலவாழ்தல

பலனெவனெனனிலவானிற் பரமனுமருளபேரினப

.Ask ye

.நலனினிடுழிகாலநன கொடுவாமுயவாடு

the reward which awaiteth the husband and wife

who live on earth

in mutual love, constancy

in heaven in the enjoyment

and strict union, know that it is to live eternally

of the beatitude vouchsafed by the Supreme Being.
SCA'NDAM.

மெனவியல்பானவரை யுந்மல
வியலென மென
ம
முனமுனதாஞ்ஞமரிதானதவமாரு
வானமுனதாஞ்ஞமரிவணமனனு
முனதாரு
முனமரிதாஞ்ஞமரிதொனறுமி
வதன்னேற

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காண்டகைபதங்கனவரைகடவுளார்போன
வேண்டலுறுகற்பினரதமமெய்யுறையினிற்றரு
மினடையுனதெய்வதமுமாமுதினுமெனருல்
ஆண்டகைமையோர்களுமவர்களுகினனேற

By wedding a woman of a gentle disposition and distinguished by excellent qualities, charity is promoted, devotion is maintained, heaven is secured, the wealth of this world is acquired, there is nothing deficient and nothing difficult.

The terrestrial deities and the mighty clouds obey the sure words of those chaste matrons who devote themselves to their husbands as to Gods; to them, therefore, the male-sex is by no means equal.

CA'SICA'NDAM.

இவ்வெறத்திறகியைவன்விட்டுவார
அவ்வெவசெயதுவறிதினழித்திடார

புல்லுகாதலராயுட்பொலிவுற
மல

வல்லோங்கணிமஞ்சளணிவரால

கொழு

நனசொற்கடவாதுறைகொள்கையே

வழுவினலெறமவானறவமாறதுத
றொழுதுதெய்வமபராயமலரததூவுதல்
பழுதிலகற்புடைப்பததினிககெனபவே

அழகிலவீக்கஞ்சிறிதிராயினும
ஒழிவிடுனாயநிபபுறறவராயினுத
கிழவுதனமையராயினுதகேள்வரைப

பிழுதுசொல்கலாப்பனபினமுயங்குவார்

வசையிலகாதலரதாயதநதைவைகுழி
யசதியாடினரனபரழைத
திடன

பிசையினல

வழுதேனுமவிடுததுள

மாண்புடைய மவனை யாண மவனை தனவனை நன்னிற

சொன்ன மாண்பு வனை தது ந
தொகுமாங்கவளைய திலாளேல

இன் மாண்பு நுதென நுயரவேதயிகைததவாற்றால்
அன்னாவுடையவகுணஞ்செய்தியதையவற்றே நன்

They (matrons) procure all things necessary for maintaining the duties of domestic life and waste nothing vainly, so as to occasion distress; to secure long life to their husbands, they beautify themselves with excellent saffron.

It is prescribed to a virtuous and chaste matron, as the first of domestic duties, not to exceed the words of her husband, and to perform the duties of religion by serving the Gods, worshipping them and scattering flowers before them.

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Though they possess no beauty, though they are afflicted by incurable disease and poverty, though they are in the extreme of old age, virtuous wives will adhere to their husbands and speak no ill of them.

They indulge not in laughter in the presence of the father and mother of their husbands; when their husbands call, even though they were eating Ambrosia, they would joyfully quit it and hasten to them.

When a virtuous and respectable matron entereth the house, all honor is concentrated in it, but, if a house have no mistress, the honor thereof cannot be maintained: as it is so declared in the sacred scriptures, I have endeavored to describe the appearance and qualities of such a matron.

Children cannot be obtained but through the means of conjugal felicity; by the attainment of conjugal felicity, children, also, are obtained, and they who enjoy conjugal felicity, by obtaining children, secure their happiness in both worlds; moreover, no wealth can be acquired except by conjugal felicity.

PASSAGE-BOOK.

சொல்லாமை நோக்கிக்கு
 நிபப நியுடிபனபிறறப
 மிலலா னேவநதவிருநத் தாம
 பிசுபசுவத

பெரிய நியோகம் நதிரு நதாமோம்

Those, who knowing no affliction rejoice in wealth, while their wives intricately comprehending their signs, wait not for orders, but receive every guest who presents himself with constant hospitality, have fed from inexhaustible (i. e. as the sea cannot be exhausted by eating, so the wealth of those who thus act cannot be diminished).

SHIRAZI, N. J. A. 1974.

மகேதபெருநாமம் ஸ்ரீவை. மகநா. ஸ்ரீவை. ம
யொகேதபெருநாமம் ஸ்ரீவை. மகநா. ஸ்ரீவை. ம
ஸ்ரீவை. மகநா. ஸ்ரீவை. ம

பெரியதுதான் . . .

The

செவ்வகந்தைமருகுந் து
beviram of children, simplicity, modesty.

constant residence with her

husband and liberation; let these five form
together a love-potion, &c.

which is looks to the evil of
those whose favors cannot be purchased.

Notes. The concluding sentence is a periphrasis,
for nations in contrast to the

former, to sell their
favors,

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NAL-YAZHI.

கவிலாதமாநதரகருக்கற நுணரநதரசோறகூற்றம
அல்லாதமாநதரகருக்கறகூற்ற மெலவிய
வாழைகருத்தானீனறகாயகூற்றகூற்றமே
யிலவத்திருநதோடிகாபபெண

நீறிவலாநெற நிபாழநெய்யில
ரவுண்டிபசுழ

ஆறிலாஞ்ஞககழகுபாழகேரோ
 யுட்பபிறபயிலொவுடம்புபாழபாழே
 மடகடுகாடியொனறிலொம

வன

*The learned are as death to ignorant men ;
 to wicked men the virtuous are as death ; to the
 soft plantain-tree the very fruit it produceth is
 death ; but above all, death to the house to which
 she belongeth is a vicious woman.*



*Destitute of perfection is the forehead on which the sacred ashes are not
 rubbed ; destitute of taste is the food not enriched by clarified butter ; des-
 titute of beauty is the country in which there are no waters ; destitute, also, is
 he who hath no brethren ; but above all, above all destitute is the house in
 which no tender vine flourisheth (i. e. which hath no mistress).*

SANCATU-BARADAN.

எப்பணியாலினபுறுவரகாதலரக
 ரதலொ
 யப்பணியாலபடுபாழுதேயனபுறுததி
 - டொப்ப
 மனங்குழையுமவண்ணமகிழ்விப
 பதினேற
 கனங்குழையாரதங்குகடன

It is the duty of those adorned by heavy earrings (women) to afford that delight which rejoiceth the mind, and to confirm affection by doing immediately for their husbands whatever service which they may give them pleasure.

may honestly be done and by

BARADAM.

மேருவரையினபுடையினமேவுமோருகைக
நேருறுமடநதைநெறிசாநதிவெழுநின்ற

தாருஅபெருவகதயடைநதவிறதயததாந
செருமுறையாதெனயவடகவடெரிப்பாள

மாபி

யோநிமாஅவ்விறநாடொதுமவணங்

நேமமுறயனவநிசைததொழிநேரநது

தேய்குமருவகடவுட்புலிரவிருநதுக

காபுனயிசைததொழிலாறதுயனடங்

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செனதுநிதருவாசநறியேனெரு

இனதது

நின்னுநகையெனபுனிதரீப

சுருமற

நுனனுபரியோரமுதுதுயக்கவனியெனெற
கெனதுகருதென்துவுமீவனனியோடும

தனகணவவிககடவுளெனதுபரி

தனமை

மனமுறைஇருததுயதிபா

தென்கொப்பென

நனமுறையவறகிவிமைநாடியை

வந்ததடி

யனம்பாநிசைமததடிசெனலருவக்தெதேத

வல்லியன்குளற

தினமாதிமலிராடை

ந

வல்லநதுமபடியாநறபனிகொசெனென

சொல்லுமவசெனயதிசெனவனனமகிழ்வொடு

இலலினமுறையாநறபனிகொசெனவததால

சரபிமுதலாசவுஷபல்வி

சரகாகும

அருளுடையருகியதிமுபரிதல்

ரப்பன

நிருஷ்ணமணந

தவனலகதெயாருநற

வுணாசெவியநிந்திலனுவந்நடவுணாபடுபன

அங்கிவழிபாடுகவியநனுவனலகதேதார

0

தவகுநறயகநனுவனருநதவன்

யரதம்பாற

பொங்கியகவந்ததெனிவுபுகநுமுறைசெயவன்

இவங்கிவபுரிநதசெயலெனந

உளருறித்தாள

சாரலெயுணாததெமாழ்தககரித

னசெயப

புநதிருந்கரத்தவளபுகழநதுமவண்புககாள

சூயநதியுணாததவரகளாபுபாடுசெலவய

வாயநதுகநு

The beautiful Caicai, a woman who dwelt in the vicinity of mount Méru, standing in the presence of the virtuous Sándilei, said—"By the strictest devotion thou hast attained to a state of exalted virtue, how is this path to be reached?" She thus instructed her ;

"I daily reverence my father and mother-in-law and I diligently execute all that they command, and to the Gods, to ancestors and to guests I humbly perform every prescribed duty.

"I know not even the way to the street-door, nor at any time do I stand idly laughing, nor do I ever serve those, to whom I owe respect, with food without previously washing in pure water, nor do I greedily covet any part of the food, but bestow it freely.

and
Regarding my husband as a divinity, I fulfil faithfully all my duties perform every necessary service to him ; I ascertain carefully those

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things that are pleasant to his taste, and, having procured them, I prepare food accordingly and affectionately serve it to him.

"From the day on which my husband quits me, I leave off the use of flow- •

ered garments, of perfumes and of jewels; but, as soon as he returns, I again resume them with delight, and discharge every domestic duty with faultless propriety.

“ Kine and other creatures under my care I treat with assiduous kindness and carefully prevent their suffering from hunger; I am never known to utter an angry word, so as to give offence to my husband, but always speak so as to give him pleasure.

“ I perform all rites due to fire, I supply the wants of the miserable, and I cause my children to enter the path of right knowledge and increase;” learning;” thus she particularized every duty she was accustomed to discharge.

Admiring all that Sāṅdili had said, the other, resembling the firm-berne Goddess of prosperity, highly extolled her and returned to her home. Those, said Vidūman, who reflect on this and teach it to others, shall be blessed with long-life and wealth and attain to eternal felicity.

தந்தைதாயை விடப் பிறந்ததென்றனச் சொல்லாதவரெவ்வொருவர
முன்னிமறநெருங்குகின்றதிதெருளமுன்னமேவனாவியென்றறிப
பின்வியவகவண்ணமுடவுளவுயிராபபேயியாவகவயிமதவகவன

வானியதெவரத்தனபுரித்த
வரகனவிதியாககுதுகடமுறறி

மனதொடுவாகவகவாயமுமொனருயடமுலசெயவனவாயுனடாவித
தனமுனெயதுகருவதிப்படுகயறகததாவகியினசொலொடுதகப
புனிதமுறியுதித்தனிமுனடாநொடொதுமொறினமடுபாலத
துயிதபட

நதேதாரபதிவிரத்ததேதாரிகப்ரகினபதிந
துவிரவேரமுதடுகொருரை. யோனபன்
கி. யோரி. துவரமுதன்மவனபவனபலதரும
பதியிமசுமறுதுருறநினவிவிரயாகப
துவதிபாடமுனி. லிருந்தேததமுறகவனமொ
ருருவகிதீடறவகடநதனனமு. வருமயி. வியான
பு. பிருடகெறநிறதகதிபுருநதாரமுதலறககட
வுளசாரநதுளபபானநதா

வனயவதினகொமுனனெவயி. னமுற
றியதன்முறியறவகனனனபவனதனமு. லிருவிய
வருமடபதவாறறவியெனநீககித
முசான. தனதவருமியறநி. னுயொடுகருகெயமுமாரநித்தான
பினமத்தனநதுபெ. னறதேநாகெபபெயிரு. லிவபபெய்யோன
வரு. லிமடநதைபீ. ன. டுல

செயவேருடறருவகிதாயகனபாறக
வியனபு. லியனா. வியவகவயினககடவுளாகரு

தெற்கருதவிநபுரிபொய்கவனந்நிதிநிதிபாக
 விபிறபுருமைபயனமுநாழ்நிலிடடகனாந்ந
 சுருபுகிதற்குசகையுறனவுகாததிதி
 தாருகபிணபிணபுயொருபுசாவு,ன

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ஒழுக்கமுருநீருய்னசொலுநதாயவுளமுததபுடைமையுமனபும
 இழுக்கதநடததுமவரகளவாசுராமனிதமொனறிசைத்திடுமடவார
 பத்பபறவொழுக்குததபுடைமையினபடயனொயினனமுதருகணமொ
 விதிருகனலதனாமததுடவெரிததயேசகாரணவெனவுரைப்பாண

புருடதுண்டபினறதுணல்புனைவமாரக
 குரியதாமவருமுதியிலுறறபின

அருகினிறபுயினறதுகவனமுனவிதித
 தருடவலகடுகானலகநபிணுறரோ

புணகனமாவல்களபொறதுகிஞ்சாததனி
 மாணபினமங்கையாவல்லவனீங்கிபுல
 ஆண்டுநீயகிடடைநதபினபிளவுவ
 காண்டலகநபுடையோர்கணகவினொம

மணவனின புறிரின புறுவாரவன்
றணளி ஆன புறிற்ற முமவவண்ணமே
சூணிவரநாயகன காசி ஸுநதுனபுறர

கனிதமற்ற மகிழ்ச்சிகலப்பரோ

பிறிறசேரகி ஸரபெனமையின மூத்தவர
மறைவினன நிமவனயிற்ற வித்தார
குறிகொண மாதுலன மாமிசைகடுகாத்த

நெறியினாசசவனநெயநிரபபுவார

கணவனபெரசோவி

யுளகடசகுமென

றுணரவிற்றகனகுடி மிகைதவிடார
மணவனயுந்ருததிமபிபுட்மன
றிவணயி னமஞ்சனிகைசவுறததீதாயகுவார

When a girl hath been given in marriage before she hath attained the age of puberty by her father, her mother, her maternal uncle, or her brother, she should consider her husband as the Deity, and, cherishing him as her own life, should discharge, with his consent, all and to the Gods.
her duties to guests, to the manes

Her mind, speech, and actions should be in unison; she should evince her skill in culinary affairs; she should duly perform all requisite offices for her husband; and to gentle speech she should add purity, knowledge, and intelligence: those, who thus uniformly conducting themselves alleviate the ills of life, are truly virtuous and are secure of happiness here and hereafter.

Formerly a Brâhmin had two wives, the elder of whom, without consulting her husband, performed various charitable acts, while the younger, employed solely in his service, discharged all her duties conformably with his directi-

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ons: when the three, according to their destiny, quitted their old bodies and had obtained a blissful state in heaven, the God the dispenser of justice (Brahmâ) approached and thus addressed them.

“ O thou, the elder wife, as thou didst not act by the command of thy husband, what benefit could result from thy acts? depart,

for thou art not worthy to remain with him ;"—thus saying he expelled her from heaven, while he permitted the husband to remain with the wife who had never disobeyed his voice. Then the great one, who is without stain, beholding the other troubled in mind and overwhelmed by confusion spoke thus ;

" Come forth, O woman ! return again to the earth and assuming a growing body, bestow thy affections with all thy mind on thy husband and, considering him as thy God, administer to him in every service with perfect good-will, so shalt thou hereafter attain to a high station in heaven ;" so saying he departed. " For this," said the beautiful Goddess there is proof " in the scriptures"; and again she said all that follows.

NOTE. These verses form part of a speech (ஆனந்தசங்கபஞ்சம) of the Bārada

of Parvati to 'Siva in the ; the Goddess afterwards

13th Book
notices the

qualities of women who resemble the females of the demoniac tribes, Asura, Paisāsha and Irāccada (ஆக்ரமபைசாசமிராகதமெனமுஹருவஞ்ஞெமபகைதயர்) . and thus proceeds.

" Those females, who, free from imputation, maintain correctness of conduct, reputation, courteous speech, purity of mind, conjugal fidelity, and affection, may be said to belong both to gods and to men. Hear further, O

thou who consumedest the God of love by the fire of thine eye, and who art the efficient cause of the Scriptures, and I will declare, the excellent fruit of female virtue when correct and spotless:" she said and thus continued.

“

and

To eat after he has eaten, to sleep by his side after he has fallen asleep, to awake before he awakes, are the duties of women and chaste matrons thus secure the favor of their husband.

“ While their Lord is absent women honored for

virtue do not adorn

themselves with jewels, garlands of flowers, cloth of gold, nor perfumes; when he is restored to them, faithful wives again display all these but

or-
naments.

“ When their husband rejoiceth they rejoice, and when he is overwhelmed by affliction they are in like manner afflicted; though they are serene and joyful and shew no distress.

their Lord be angry

“ They
their own

enter not the house of

without the protection

a stranger, nor do
of aged persons of

they remain alone in
the female sex; they

worship in an innocent way their respected father
fulfil towards them all the duties of affection.

and mother-in-law, and

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“ Firmly believing that to tell their husbands
name would bring him to an untimely end,
they pronounce it not even in a dream, and,
thinking that it will give him increase of years,
they freely bathe themselves in saffron water
matchless in beneficial affects.

NOTE. The periphrasis used for woman in the
second verse of the second part of this extract is
பூவைமா they who resemble the *Púvei*, a bird more
generally known
by its Hindustani name *Maina*, and remarkable for imitating the human voice.—

On what the prohibition to women to pronounce the name of their husbands alluded to in the last verse, is founded, it is difficult to say ; it is however, observed by all Indian women, more strictly, perhaps, than many of the other duties here enumerated. The use of water in which turmeric has been infused, by which they give to the whole body a bright yellow or golden color, is prescribed to wives, as a mark of the conjugal state, and forbidden to widows.

CURMA PURANAM.

தனதுமரபினிழ்வுபரக்கியின
றியோததமரபுதனிற

கனியின் தியதெனமுதிறகனநபாகிறகோறநேவில்
இனியமழவையநஞ்சொலுடையனாகியிலகொனிய
பசுவெனமுதலகனமுகதவனனாயபயநதானமரபிறபிறநிலைய
மதியினமைச்சாயேவறகுசநிலியாகிவனபரினாகுப
புதுமெனமலநிறுக்கணககாயபடுபாறையிறபூயிதேவியாய
முதிருமனபிறருயாகிபுயவகுயினபகலவிதனக
கிதயமுருககுதலததியெனலீறிவினபமபயபபாளாய
கறபிறநியவருததியாயகணனாமனமுதனிகவரும
பொறபிறகுயவானுருபபரியாயபபுனிதவொமுகமுடையாளாய
வெறபோரனுவாமெனபபுடைததுசசெமமாநதெனானுலீககுமுலி
அறபோருருவகொண்டலினயவனககவிழவின்மனமபுநிக

Equal in rank and of a kindred stem,
But sprung not from the blood that flows in thine
And in thy father's reins, should be thy bride ;
Sweet as the fragrant beveridge of the Gods,
The cany juice, or honey of the bough,
Should flow her mild and softly lisping speech,

And her's the beauteous face
the dew-beamed moon

Displays, when with full orb he
gilds the night.

Wise as a prince's counsellor must
she be ;
A slave in needful toil ; in beauty
bright,
As from the wave-borne flower the
Goddess rose
Whose charms subdue the world ;
humble as seems
The all enduring earth ; in love
mature.
As is the mother's breast ; in
nuptial bliss
Free as the freest of the joyous choir,
Whose wanton wiles allure the melting heart.

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Though, chaste as Arundati,
in her soul
The strictest purity should dwell, her mein
The graceful Urvasi, who captivates
In heaven all eyes, all minds, should emulate ;
And high should rise the round and swelling

*Her bosom bears ; with ardor such an one
In wedlock seek and give her all thy love.*

NOTE. As the second of these verses is often quoted in the original Sanscrit, I here

add it, with another version in Tamil from the Niti-ven'ba, நிதிவேண்டி : this is

closer than the foregoing, though some instances of transposition occur in it.

சா யெஸ் ஜா டாலி கரெ ணை ஜா ிஞ்சி
 றி₃ வெ ஜா வ ண்டு ண்டி யாயா றிஞ்சி
 வெ வெ ணை ஜா ிதா ஸய நெ ஜா வெ ஸ்ரீ
 ஷ¹⁵ பு¹ க¹ ி¹ ந¹ றா¹ ன்¹ க்¹ வ¹ ய¹ ி¹ ி¹ வெ¹ த்¹
 அனவிறதையமுமடி யானபனியுமரப
 பொன்னதமுமபுவிபொறையும்-வன்னமுவி
 வெசிதயிவிமவிநனமதிரிமதியும
 நபசிவிவையுடையானபெண

The affection of a mother, the assiduity of a slave, the beauty of the flower-borne goddess of prosperity, the humility of the earth, the freedom of a fair-bosomed courtizan in the chamber, and the wisdom of a successful counsellor, she who possesses these qualities may be truly termed a woman.

These rules for selecting a wife seemed worthy of a metrical dress, but to render the version generally intelligible some of the allusions require further explanation.—*Beveridge of the Gods*—the word in the original, அமுது, might be rendered either nectar or ambrosia, as it is a species of *butter*, which may either be drunk or eaten.—The *honey of the bough* is a literal version: various sorts of honey are distinguished in India, according to the situations to which the several castes of bees resort to build their combs; those containing this kind of honey are formed round the branches of shrubs, and so disposed as to be supported by two or more forks passing through them.—In India the moon is always masculine.—The Goddess mentioned in the tenth line (in the original தாகைனாவுகு, from தாககலி to but at, as a ram &c. and அனையகு beauty, also, a goddess, lit. the goddess whose beauty beats down all before it) is Lacsminī, the wife of Vishnu and dispenser of felicity, beauty, and all prosperity. Like Venus, whom she resembles in her celestial character, she is feigned to have arisen from the waters enclosed, not in a shell, but in a lotus-flower, from which she sprang in the full maturity of beauty.—Arundhātī, whose name is commonly used as the exemplification of chastity and maternal virtue by Hindn writers, is the wife of Vasishṭha, one of the seven Sages (Saptarshi), who jointly form the constellation we call the great bear; an acute eye will there discover her by the side of her husband, a station (கட) she has obtained by her eminent virtue—Uṛvasī is one of the principal dancers of the choir of Indra, the king of the celestial regions; she is constantly cited as an example of female grace and elegance.

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CHAP. VII.

புதலவரைபடுபறுசுல
On the procreation of

children.

The term here used, புதல்வர், means sons especially, but, being in the plural it may be, and, in many of the verses, evidently is, extended to both sexes; பெறுதல் signifies to obtain, to beget, and the whole title, therefore, lit. the begetting of children.



I.

பெறுமவறறுளயாற்றிவதிலவல
யறிவ்றிநதமககடபேறல்லபிற

(க)

Of all the world calls good, no
good exists

Like that which wise and
virtuous offspring give;

I know no greater good,

“I know no greater good”—The wisest of

the Hebrews, also saith ; "The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him."

The providing for the permanency of his race, especially if he belong to a superior caste, the maintenance of his domestic fires, and the perpetuation of the sacred rites and honors rendered to his ancestors in the periodical solemnities, are duties incumbent above all others on a Hindu. To leave male descendants, therefore, is not merely desirable, as the means of continuing a name, or securing the descent of property in a family, but an obligation of primary importance, on which, according to the precepts of his religion, not merely his comfort in this world, but his happiness in the next depends. It is an article of his faith that those who neglect this great duty, or, under the influence of the evil destiny originating from their former sins, fail in their endeavour to discharge it, incur the vengeance of their forefathers, whose race has thus become extinct, and of the domestic deities, whose ceremonies have ceased. As long as the fires of their race burn bright, hospitality and other house-hold duties are maintained, and their descendants prosper, the *Manes*, *Pitrī*, who are supported by the daily offer-

ings of the house-holder, rejoice and prosper, also; but when those cease their pale, thin ghosts are represented as wandering about, wailing, and uttering curses against him in whose generation this misfortune befel them. When a man dies, therefore, without leaving male progeny, whatever his other virtues may have been, he is cast into a peculiar hell, or rather purgatory, appointed for the expiation of the guilt by the effects of which this misfortune has overtaken him. This purgatory is called *put* and the notions respecting it are primitively interwoven with the language; for in Sanscrit *putrah*, पुत्रः, the word most frequently used for *son*, is derived from *put*, पुत and *trayate*, त्रयते, *he draws forth*, because a son redeems his father from this purgatory. Female descendants, having no part in sacred rites, distinct from their husbands, are in this respect productive of no benefit to their parents; nor is it sufficient that a man should have had sons born to him, it being required that he should leave at least one qualified to represent him and to fulfil the *duties of his race, cula-dharmah*, on his decease.

The notions entertained relative to the state of reprobation in which the sonless man quits the world have given rise to the various modes of affiliation permitted by the Hindu lawgivers; these according to the ancient codes amount to sixteen though they are in the present age limited to a much smaller number: in an extract from the *Câsi-cândam* appended to this Chapter seven only are enumerated. The descriptions of sons now considered lawful are—*AURASAH*, अनुभूतः, from अनुभू, *the breast, the son of the body*; *DATTAN* दत्तः from दा to give, *the son regularly adopted*, according to certain prescribed forms, with the consent of his natural parents; *DAU-HITAN*, दौहित्रः, the son of the daughter, appointed by her father to raise up seed to him; and, in Southern India, *CRI TAN*, कृत्रि, *the son purchased*, from his parents, under the express condition, to distinguish him from a slave, of his becoming the heir of the purchaser.

The doctrines inculcated by the Hindu religion, as to the necessity of leaving male descendants are, as far as they extend, calculated to produce very beneficial effects. Under their influence, the meanest use every exertion to rear a family; after a certain age no one, whatever his situation in life, remains unmarried, and whatever distress of his parents, no male child, except in times of extreme famine, when all the bands of nature are broken, is ever exposed or abandoned. That the ancient lawgivers did not extend the protection their institutions thus afforded to the males, to the females, also, is one circumstance among many for which a modern European is not qualified to account. In this and other instances he is incapable of entering wholly into the train of their ideas; he sees that they often feel rightly and reason correctly, but he is obliged to confess that this sensibility and this accuracy are constantly paralyzed in operation by what appears to him to be a mere flash of fancy, alike unconnected with feeling or judgment.

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It must not, however, be imagined, though allowed or even commanded by the barbarous laws of other nations, that any legal or moral code received by the Hindus, sanctions or consives at the abandonment or destruction of infants of either sex; on the contrary these are denounced as the greatest of crimes, and the killing of any female of any age is considered so heinous, that, according to some codes, they are not legally subject to capital punishment, or, according others, liable to it only for the highest offences, among which child-murder is expressly included. The first of the following passages is attributed to Menu by the commentators, but I cannot verify the quotation; the second is a text of Yājñavalkya.

ஐயு அஃதொருவாநாந் தவழா ஐயு மொலியிய தெ
 நடு வெவவழி வயங்கு யு'ரநடு வெவாம்பலி க.த்ந
 ஐயு அஃதொருவாநாந் தவழா ஐயு மொலியிய தெ
 நடு வெவவழி வயங்கு யு'ரநடு வெவாம்பலி க.த்ந

It is ordained that the woman who walketh according to her own will shall be put away :

No woman should be put to death, nor her limbs mutilated.

For Vivasvān (the sun) saith those who irregularly follow their own wills should be put away,

But that no woman should suffer death or be disfigured.

விஜாதி டிபாம்பத் தா நு நிஜாவ
 துபுலாவணம்

விசுண்சாநாஸனஜி
 ஃசு துமொலி: ப்ரோபயெஸ

*She, who is a poisoner, an incendiary, or
 murderer of her husband, her preceptor, or
 Should be*

*her own children,
 deprived of her ears, hands, nose and lips,*

*and be trodden to
death by cattle.*

Obedience to laws has never been secured in any age or nation by mere enactments, however peremptory, or by denunciations, however severe. They require, to ensure their perfect operation, to be connected with those feelings of awe which religion alone can inspire. It is in this respect that the Hindu code has not been sufficiently regardful of those to whom their care ought most especially to have extended; it has not placed infants of the female sex, as it has the males, under the protection of their parents' fears, and the preservation of the former, therefore, is a matter of cold deity, not, as in the case of the latter, of anxious solicitude. Hence the prevalence in some parts of India of female infanticide, practised, not occasionally from inability to provide for them, but as an established usage, which all are required to

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observe; thus the Cumáris in the province of Benares and some of the Rajaputras of Gajaráshtram, raised none of their female children, but resorted for wives to kindred tribes, among whom this custom did not prevail, or prevailed in a less degree. In the countries of Southern India, among the various tribes of the nations speaking the several dialects of the Tamil, the Telugu and the Cannad'i, no trace of this crime is any where to be found: if it ever occur, it is occasioned, as among us, by the high-wrought feelings of female

The law regarding fathers and their children is in India very favorable to the latter. On the birth of a son he becomes immediately a co-parcener with his father in the family estate; a right of which he cannot by any circumstance be deprived, except by actual degradation from his caste, and even then he has a claim to maintenance. The period of minority is limited to sixteen years, and it is a disputed point, whether after that age the son can demand the delivery of his share of the paternal property, some authorities allowing it, others not: all agree, however, that by mutual consent a division may then take place, and in this case the son becomes entirely independent of his father and family. If the son continue, as, with few exceptions, is always the case, in union with the father, the tie between them is that of nature only, as the law gives to the latter no direct authority over the person or conduct of his male offspring; the general management of the common property is indeed vested in him, but it is necessary that they should join in every legal act affecting it. The duties of parent and child, as inculcated by all writers, legal and ethical, are reciprocally founded in affection; for, though the son is enjoined to conduct himself with the profoundest reverence towards his parents, his mother especially, and ought, also, to pay due obedience to all his father's desires, this, however obligatory on his conscience, is voluntary as regards the law, and never extends to blind submission to his will. In return the father is instructed to regard him, not as dependant, but as a companion and equal: this sentiment is well expressed in the following ethical verse from the Nīti-sāram.

நாஜிவஸம் பவதாணி டிஸ பதாணி டாஸஸ

பூபெஜா பஸவஜ்ஜபு

சுந்தி புவதாஸஸ

*For five years he
But, when he has*

*should be treated like a prince, for ten years as a slave,
attained to of sixteenth year, a son should be treated
as a friend.*

As among the Hindus there is no divorce, so, also, strictly speaking there is no illegitimacy. According to the ancient text, the intermarriage of males of superior castes with females of all tribes of pure descent, equal or inferior to them, was lawful, and the offspring, which ranked in the same grade with

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the mother, became intitled to shares in the paternal property greater or less in proportion to her equality or inferiority to the father. Though unequal marriages are now forbidden, yet the offspring of similar connections, when they take place, are not barred in their right of succession, if there be no son of a superior order, and in all cases they have a right, like the repudiated wife, to maintenance from the estate.

In considering the manners received among men for the government of their conduct in the several relations of life, though we often discover with surprise coincidences in points on which agreement was not to be expected, we are no less struck by discrepancies where universal accordance might be rationally inferred. Among the latter none are more obvious than the disagreement and even opposition of the laws relative to parent and child, as they have prevailed or do prevail in different ages and countries. In ancient Rome, the earlier institutions of which were strongly imbued by the barbarous origin of the state, which affected their polity even in later times, the son was the slave of the father; a slave, who could not be emancipated until thrice sold, whose person and life were at the disposal of his lord, even after he had led armies to victory, or had been distinguished by the highest honors of the republic. In our own country, also, which, with all her struggles, has not wholly released herself from feudal prejudice and barbarity, the existing laws of inheritance are founded certainly on less enlightened principles than those of the Hindus: not to mention primogeniture, which foreign conquest introduced among us, this I think is clearly manifested by the power with which the parent is invested, or, by a legal fiction, may assume, of disinheriting his legitimate children, and the utter abandonment to his caprice of those not legitimate.

In these respects the precepts of the Smritis, which give to sons of all descriptions rights independant of the father, are more humane, because more accordant to the frailties of humanity nor when applied to the tender sex, though the precept be literally reversed, do they lose this character: for independence, the pride of man, is with respect to woman, the want of that fostering aid, that watchful defence from evil, which her nature demands.

Menu, therefore, says—

உ) தாணகை திகளிரொமத' தாணகை தியனவநெ !
 ஈணகை திஸாவி ரெபு குரவவசூலு தஞ்சுழிந்தி

Her father protects her in infancy, her husband in youth,

And her son in old-age ; no women ever possesses independency.

Notwithstanding they are thus in a state of perpetual minority, females can legally possess property independantly of their husband, which except in times of extreme distress, he is expressly forbidden to invade. They succeed, also, to their fathers and sons in case of the failure of direct male heirs, and to the shares of their husbands dying childless, if the estate have been previously divided among the parceners, otherwise they are entitled to a maintenance from it.

பெறும்தான் *among those things which are attainable*: a compound from பெறும the future part. of பெறுதல் to get, obtain, acquire, அவற்று the plu. obl. of அது it, that thing, and உள் in, among.—யா we; the plu. of the pron. of the 1st pers. யான் I, for which it is here used honorifically.—அறிவதில்லை do not know; from அறிவது the fu. pron. part. neu. of அறிதல், and the general sign of negation இல்லை.—அறிவு knowledge.—அறிதல் that have known; the past part. of அறிதல். The two preceding terms must be rendered *that have obtained knowledge*.—மகன், the final ன் permuted before ப to ட, of children; the contracted plu. of மகன் a son, the regular plurals of this word மகர் & மகை being seldom used.—பெறு the acquirement, the birth; from பெறுதல், which, besides its primitive meaning to get, means, also, to beget and to bring forth children: this term has a variety of acceptations according to the context with which it is found.—அவ் besides; used adverbially for அவ்வு the neu. part of அவ்.—பிற others, i. e. other acquirements. To construe this sentence two words must be borrowed from the preceding line and it must be read—பெறல்பிறயா மறிவதில்லை besides this acquirement I know no others, i. e. I regard no others as acquirements when compared with it.

II.

தம்பொருளே
என்பதமககளவர்பொருட.

டநதமவிவனயானவ்ரும.
(ந.)

Children For from

are offspring called, and justly so,
their parents deeds, or good or ill,
Their disposition springs.

“Children are offspring-called”—The word in the original rendered *offspring*, பொருள, has a double meaning and it has been endeavoured, at some risk, to preserve the pun in the translation.—The literal meaning of the verse is—*They (parents) call children their property, as their especial properties proceed from the deeds they have each performed.*—This verse alludes to the belief that the birth of good sons proceeds from the good deeds and of bad sons from the evil deeds of their parents: from this persuasion, many are accustomed to exercise a kind of penance, during the whole time their wives are pregnant, that they may thereby ensure their bringing forth good children.

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தம *their own*; the plu. obl. of தான் *himself*, used for the genitive.—
பொருள *property*.—என *they call*; this is properly a form of the
inf. of என *to say*, but is used for the 3rd. pers. plu. fu. in an in-
definite sense; the French *on dit* translates it
exactly.—தம *their own*.—மக்கள்
children.—அவர *their*; that is *the*
children's the nom. plu. of

அவன், used for the genitive.—பொருள் *special quality, disposition*.—தகதம்விவரையான் *from their respective acts*; the repetition of the pronoun தம் gives it a distributive meaning. When this pronoun occurs in this couplet it refers to the word தகதையா parents, understood as the nominative of எனப.—விவரையான் *from the acts*; the 4th or inst. case of விவர.—வரும் *comes*; the 3rd. pers. fu. indefinite of வருதல்.

NOTE. பொருள் means the fruit of an action, the merit acquired by the performance of good works, a son, the meaning of a word, condition, disposition, the qualities of mind or body; for this word signifies primarily that which is possessed, wealth, a thing (*res*), because possession may attach to all things. The root whence it is derived, பொரு, varying according to the affixes it receives, means to be united, to be mixed together, to join in battle, to obtain, to suffice, to possess, as தான் பொருநதையருணம் the virtue that is united with him, or that he possesses. Neither the words wealth, nor thing express exactly the meaning of பொருள், but *res* in Latin and *dravyam* in Sanscrit do, though their etymology does not, however, resemble that of the Tamil word. *Dravyam* is from *dru* flow, move; *res* is usually derived from *rex* facio, but it really comes from *res* fluo as the Sanscrit *rai*, Nom. *rās*, (ரே) ரா-நா, which has one meaning of *res*, wealth, and is evidently the same word, springs immediately from the root *ri* move, ooze out, flow. Thus also, *richthum* ரிசுதம், wealth, is derived from the root *rich*, ரிசு, flow; whence, also, the Teutonic *reichthum*, Sax. *ricdom*, Eng. *riches*, &c. changing only the termination. No

Fr. *richesse*, It. *ricchezza*, Sp. *riqueza* doubt these words take their origin from

the wealth, which nature, with the flow of waters from the over India. See the Second of the introductory Chapters.

periodical rains, spreads

III.

மககண்மெய்தீண்டலுடற்கினபமறற
வர

சொற

கேட்டலினபஞ்செவிககு
(ரு)

Sweet the sensation to the
parent's breast,

His child's soft touch imparts;
'tis real bliss,

Which others hear of, fathers
only know.

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மகசு, for மகசு, the final ன being changed before ம to ன், children; the nom. for the gen.. மகன in the sing. means a male child, a son, and மகன் a female child, a daughter, but மகன, both sons and daughters.—மெய the body: the nom. governing the following verbal.—தீண்ட the feeling, the touching; a verbal noun in the nom. governed, as to its verbal character, by the preceding noun, and governing, as to its nominal character, the subs. v. understood.—உடற்கு, the உ being lost by the occurrence of the following இ, to the body.—இன்பம், pleasure, bliss, delight; the nom. governed by the subs. v.—மற்றது besides.—அவர they, those.—சொல், the ல being converted to ந by the following க, a word; the nom. governing the following verbal.—கேட்டல் the hearing; under the same regimen as தீண்டல்.—இன்பம், as before.—செவிகு to the ears.—The construction of the concluding part of the couplet is—மற்றவா. செவிகுஞ்சொற்கேட்டலின்பமாம் and its lit. version—the pleasure of others is the hearing of a word to the ear.

IV.

சுழலினி தியாழினிடு தன

பரதம'டக்கண

மழவிலசொற்கேளா தவர

(சு) Sweet is the

pipe and sweet the lute they say,
 They who have never heard
 their children's tongues
 In infant prattle
 lisp.

In the two preceding verses, the version of
 difference of language allows, both the feeling
 which are as literal as the
 and the expression are too
 natural to require comment.

குழல் *a pipe*; the nom. governing the following conj. appel.—இனிது
is sweet; an appel. from இசை *sweet*, conj. in the 3rd. pers. neu.—
 யாழ் *a lute*; properly the Indian lute, called *vinā* in Sans., in its perfect
 form a kind of guitar having seven strings and a fretted neck, The final
 உ of the preceding term, being followed by the initial ய of this, is lost
 and இசைக்கு யாகம substituted for it.—இனிது *is sweet*. The two
 latter terms are in the same regimen as the former.—எனவர் *they say*;

the third per. plu. of the fut. used indefinitely.—தம் *their own*; the plu. obl. used for the gen.—மழலை *lispings, stammering, speaking like a child, or a foreigner*; in comp. with the following term.—சொல் *a word, speech*.—கொதவர் *they who hear not*; the neg. pron. part. masc. plu. nom. of கேட்க *to hear* governing ஏனையர்.—



V.

டக நற நதை துககாறறுமு

தவியிவனறநதை

கொலலெனுஞ்சொல

யெனனேறமுன

ய
When menshall say---" by
what inflictions hard
In penance borne, gained he
this child?" the word
Requiteth all a

fathers pains.

"In penance"—Both in the eastern and western world the idea has always obtained that children are the certain reward of special acts of devotion; this idea is not in India, as it has now become in Europe, a fading tradition or a vague belief, but is constantly acted on and vows are proffered, offerings made, pilgrimages undertaken, and corporal severities inflicted, to obtain this blessing, which it is thought the Gods cannot withhold from devotional merit. Among these acts, pilgrimages are considered the most efficacious: all holy places, however, possess not similar virtues; to Gayà the pilgrim repairs to perform the obsequies of his ancestors; to Jaggannāth to prove his faith by self-immolation; to Cāsi to wait patiently on the sacred ground between the Varunā and the A'si the stroke of death; to Tirupati, the abode of the husband of the goddess of prosperity, also called Vengad'en, the remover of defects, to remove the reproach of childlessness.

மகன் *a son*: the nom. governing ஆறதும.—தகதது to a father; the dat. absolute.—ஆறதும *which does*; the part. ful. of ஆறதும to act do.—உதவி, lit. *assistance, benefit*, the nom. form in regimen with the preceeding part. but governed by the sub. v. understood.—இவன் *his, this man's*; the nom. used for the obl. or gen.—தகத, the த being changed to ற after the final ன, *father*: the nom. govern-

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ing the following verb.—என *what?*; the interrogative pro. எனவன் in its radical or crude form, in composition with the verb it precedes, and which it qualifies adverbially.—நோற்றுகொல் *penance did he perform?* நோற்றுக is the 3rd. pers. sing. masc. of the pret. of நோற்றல் to perform: *penance*, and கொல் an interrogatory particle. The duplication of the interrogative gives emphasis to the expression.—எனதும *that says*; the part. ful. of எனதும to say.—கொல் *the speech*: the nom. in regimen with the preceeding part. but governing the subs. v. understood.

ILLUSTRATIONS.

CA'SI-CA'NDAM.

அய்யமயாழமுனியைப்போற நியனவனாய்முகமன் ஸ. நி
மேயநவிலிருக்கைக ல்குமவிசுவானாவநநோக்கி
மாயிருஞ்ஞாலம்போற துமகவிவின்பபயநதாயநின் போல்
வயினரயாரோசேத்திமகப்பெருக்கண்பமயாதே

தந்தையபணிததலசெய்யுததவமலசாறறவமவேறில்கி
மைநதருக்கெடுக்களேனுமவனவருவரதாயைதததை
அநதமைநதவினயேபோறறவவேனமமறருதறனருற
சினதையுற அணறிற்றருயேததையிற்றெநநாணமனரு

'The sage skilful in the lyre (Nārāden) after Vitchuvānaren had received him with due respect, and given him an honorable seat, thus addressed him,—
"thou hast begotten a son who is honored by the whole world; who among the renowned is equal to thee in fame? what pleasure can they know who are childless?"

“ Devotion

dren, there is

to their father and mother is the appropriate devotion of chil-
none other. When, even, they have entered a religious order
they must honor their mother, though their father should honor them; to a
-reflecting mind, therefore, it is clear that the mother is superior to the father."

நெறியிசுழநதுதனமரபினிசீவசெய்யும
அறிவினமைநததாபபெருதவிசமகப்பெருதருருற
அறைதனன அமறறருருவனாறுயருநமுதுரு
செய்யுமயெய்திவசேதததததுதபழிதரபபா

It is better to endure the grief of being childless
son who, scorning the right path, acteth contrary to

than to have begotten &
the customs of his tribe;

rather than the whole family should be involved
once reject him and clear themselves from guilt.

in distress, they should at

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எத்திருவுடையரோ னுமோகெழுமழலிசெவ்வாய்ப
புதநூரிளாதோனானுமபொறியிலராயவாறருள
மெய்ததவமபுரிநதுமைநதரபபெறுவதேவிழைவரபாரும்
உயத்தநமகவுமோசோழ்பானமையாவுரைப்பரமேலோர
மவனவிதனகொழுநறனைருளமறறவனருளினாலே
ஆவனயவனயுலாரகனைருளருமபொருளகொடுத்தகொண்டோன
இவ்விதுறுதததமைநதனமகவெனப்பருநதமைநதன்
றவனயைசேயதனருளானியுயத்தவனறவனயராவார

Whatsoever they may otherwise enjoy, they cannot be truly happy, who
possess not lisping, red-lipped children, bright in beauty; all, therefore,
perform rigid penances with the hope of obtaining children. The wise say
that there are seven descriptions of children through whom salvation is attained.

The son borne by a wife to her husband; one born to another by his order;
one purchased with money; a son obtained by persuasion; the son self
affiliated; the daughter's son; one whose life has been pursued by another;
these are the seven kind of sons.

BRAMO'TTURA-CANDAM.

உந் துநீரககடவிடுததபாரமுமு
வதுமொருங்கே

. வநதுதாடொழுமரசியலவனனெலாமபெறினும்
 இந்,விராஜியரபெருமபதத்திருக்கையெய்திடினு
 மைநதரினறியேவாழுவதுவாழவுமறறனதேற

Though one have attained the dignity of a prince; at whose feet the universal earth, clothed by the swelling ocean, boweth down, or to the high dignity of Indra and the other gods, if he be without male offspring, he liveth not.

NEGAZIIDAM.

விநிகடல்முதமுமவேவெருாலமுரு
 செருமுகத்தழவிழிழிசுருகண்டாவலையும்
 எரிமணிகுபடையுமெளிவினெய்தலாம
 அருமகபபெறுதனமறறியதெனபவே
 விமயினைதுழைமருகருசியலீககிய
 கோமமைவெருவெயிஞ்சுருதவெமெனமொழிச

செமமையவருமகபபெருத்தீமையோரக
கிமமையும் துமையுட்பயிலெய்யே

The wise say that it is comparatively easy to obtain the umbrosia of the Gods produced from the ocean, and the earth it surrounds, and elephants with eyes of fire, foremost in war, and heaps of sparkling jewels, but difficult to beget virtuous children.

O thou who slender waste trembles beneath the swelling rotundity of thy glowing breasts! those sinful wretches, to whom softly prattling children en-

dowed with good qualities are not born, enjoy not happiness, either in this world, or the other.

SCANDAM.

புத்ததியனபொதுமேலாய்பொருவினமககவிருசேரபொன்னின
கத்தியவவதுவைபுனடோரகன்னியைககலத்தலசேயது
குத்தியுன்னமரபிடுமபகருமரணப்பயந்தேயனடு
கலத்தியறவததையாறநிநண்ணருககியிநசேரல

மனபதைபுலகமேபொன்னமாதுருமயவருநாம
இன்பதீதுகரதறகாரோவிசைததன்னிறநதமேலோர
துன்பமுநிரையசசேரவுநதுடைத்திடுதொனமைநோக
அன்புதுபுதலவரககாவநிலவையகடுகமுயையா

O thou who resemblest the Sage Pullattiyen ! being united with a virgin adorned with the golden ornament of marriage, the source of unequalled joy, after they have provided for the continuance of their race by the procreation of children, they by performing penance acquire merit and attain to an eminent station in heaven.

Do I say this to thee for the sake of the pleasures of love, that thou shouldst be deluded by them, as the generality of the world is deluded ? considering the means revealed in ancient times for relieving our departed ancestors from affliction and the pains of hell, for the sake of affectionate children, enter, I beseech thee, the state of matrimony.

.PURA-NA'NURU.

படைப்பபப

லபடைத்தபபலரோடுணனும
உடைப்பெருகுசெவ்வராயினுமிடைப்பப
குதுகுதுகடகதுகிதுககதீடடி
பிடடுநதோடடுகடுகளவியுநதுழநது
நெய்யுடையடிசினமெயபடவிநீரது
மயககுதுமககவியிலுலோர

பயக்குறவிரதாமவாழுநாளே

Though in the highest degree prosperous, yet, when an entertainment of many dainties hath been prepared for many guests, if no children come tottering into the midst, stretching out their little hands' and causing a plensing confusion by scizing on the food, eating with their mouths, mixing it together, and scattering it a about, fruitless are the lives of the givers of the feast.

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PAZHAMOZHI.

எந்நெறியா னுயிற்றவனறனமக

உவிரசு

செந்நெறிமேனி தபசுசெயலவேண்டுமந்நெறி
மானசோநததேநாகதினயாங்கவண்ணங்காருந
தானசெயதபாவைதனக்கு

By every possible means should a father make his children walk in the right path, for thus O fawn-eyed damsel ! the image he hath made becometh to him as a God.

VAL'EIYA' PADI.

பொற்றயிலாவ நிவுபொகபபுணரவிலாவிளமைமேயுத
துறையிலாவனசகாவிதுகிவிவாககோலதயம
நனறு

யி லா மா வில்கலவிந ல் மி லாப பு லைமநன லீரச
சிறை

யி லாநகரமபோ லுஞ்சே யி லாசஞ்ச ல்வமன றே

*As knowledge without humility, youth
without the enjoyments of love, a
pool covered by the lotos without a path leading to it, simple beauty without
the ornament of dress, a garland of flowers without smell, a talent for poetry
without learning, and a city without reservoirs of water ; so is wealth with-
out children.*

CHUD'A'MAN'I.

தொகநிலைமலர் துதைவி லாதசோவியும்
புகநிலநதா மரைநகாதபொயகையு
மிக்கநிலம்பிறைவிசுமடிலா தவந டியும்
மககவிர யி லா த்தோரமவையுமொக்குமே
தவலிமகனருடனகதா கச்சாசையந
திவலிமைமகாண மவனவியாபியிரநதபூந துணர
நலிந்ருமககனாபுதியரதேனகனாக
குல்பிகுதற்பகவகுளிரந துதோன நுமே
சூழ்நீண முகத்தன் துவன ககைமாடுவாடு
மாமழநீண மலியி யையெனியமாண பிஞ்ஞ
வாழநீரமககவிர படுப நுதன மா தாராக
காழநீரவையகத்தநியதாவதே

தகனிவாயகடுகாழஞ்சுடரதனி ததுவகோழி குள
நிகளவாயபடுளநதகஞ்சுடரந்றகுமே

துகனி லாசகடாமணி துருமபுமபூவிருய
மகடுன லாததிசைகருமவியமண னுமே

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வலமபுரிவயிற் றிடைபபிறநதமாமணி
நலமபுரிபவித னுரமாருநாமகீர
பொலமபுரிமயி வுரபயகதபுங்கோடி
குலமபுரிநதவரகடுகலாஸகோலமாருமே

As a garden in which bunches of tender blossoms do not abound, as a pool which smiles not with the young flowers of the lotos, as the night in which the crescent of the new moon doth not appear, even so is the house in which there are no children.

That family, resembling the all-producing Carpaca tree, the master of which is the trunk, the branches the wife, by whom domestic virtue is maintained, the bunches of flowers children, and the well informed among them the honey on those flowers, is deemed pleasant by all.

To procure an crowned elephant with a perforated trunk and an elongated face, much gold many jewels, is easy, but for mother to bear children, who become prosperous by their own virtue, is of all things in this earth surrounded by the deep-waters the most difficult.

A single bright light placed on a candle-stick, darkness, will enlighten the whole house, O thou who breaking the chains of

art adorned by sparkling

jewels free from flaw! so will a son the whole horizon.

The pearl produced in the body of a conch, of which the spirals turn to the right, is most sacred, O Lady renowned for beauty! the flowery vine (child) thou hast produced, will become the beauty of all connected with his family.

NOTE. The work, from which extract is made, is a composition of the Jainer: it is part of an address by the king, Agnidatten to his wife Váyuvégi, on her giving him a son. In the last verse the word rendered Lady is, மயல, a peacock, a usual metaphor masculine idea it conveys with the Tamil Poets, which from them cannot, with propriety, be so used in our tongue.

BARADAM.

தென புலத்தவரககுதவிசெய துமேற
பொன புலத்தவரககவிகள பூவென
தன புலத்தவரககுண டுந ல்கிட த
தன புலத்தெழுந தவிரையனவேன டுமால்

வாழ்வுமின பமும விரையின மாண்புடை
யேழ்வி மா துமாதவமுமேனமையுரு

சூழ்வதாமி னுருசுதவிரநகெலான
ருழ்வி னுககவன ந லிவருவனே

To afford due assistance to the manes, to perform the appointed rites to the gods, and to give sustenance to the worthy on the earth, it is required that he should give birth to a son.

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Although prosperity and joy be his, although his wife, obtained by sacrifice, be the pride of his house, although he perform strictly his devotions and be surrounded by magnificence, yet, if he be destitute of children, he is the

lowest (lit. chief) of the low.

கல்லொழுவகைகனியுற்றகலந்துகொஞ்சுரு
சொல்லொலுருகையழுதோடிததுடர்நதுபற்றி
மல்லொரபுயத்திலுவிளையாடுமகிழ்ச்சிமைந்தர
இல்லாதவர்க்குமவனவாழ்வின்னினைமையென்றும்

மெய்தானவனமவிரதந்தழுவேளவிநாஞ்ஞ
செய்தாஹுஞ்ஞாலத்தவரந்தக

திசெனறுசேரார

மமதாழத்தடங்கண

மகவினபமுமன்னுபாரவை

மெய்தா தொழியிறபெறுமினபமி
யனுமிலகி

மெனபாலகரைபபயவாதவரமெயமையாகத
தெனபாலவரதம்பசித்தீநனித்தீரக்கமரட்டார
எனபானிகழந்தவிவளையாவிடொய்திநின்றேன்
வினபாலருளுனடெனி னுயவனெடுங்கணவல்லாய

இவ்வாழ்பவர்க்குமடூரல்தியாவரினப
நவ்வாழவுதேசுபுகழயாவுநடத்துகிறபார
தொவ்வானவரினமறையோறிற்றுறக்கழிச்ச
சேஷாரபயக்குமபடிநீயருளசெய்தியென்றான்

What delight can they enjoy who have no
children to gladden their hearts, or to melt them
by their infantile prattle, flowing from their

mouths, as sweet as the juice from ripened fruit, when they run weeping to embrace them, or climb playfully on their strong shoulders?

Not by the power of charitable acts, not by fasting, not by burnt offerings, can mortals obtain salvation, O Damsel of the large dark eye! unless male offspring be obtained, there is no happiness, either in this world, or the next.

Truly those who have not begotten male children, cannot effectually quench the fire of hunger by which the manes are consumed: I have incurred this misfortune by the fatal effect of my former deeds, but I shall live if thou hast compassion in me, O long-eyed Damsel!

By whom except by their wives are the prosperity, glory and renown of householders maintained? have thou, therefore, compassion on me, said he, and either by the gods or the sages produce those by whose means I shall reach the celestial world.

NOTE. These verses allude to a famous instance of the appointment of a wife to raise up children to her husband. Pán'du the putative father of the Pán'daver, whose .

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contest with the Cauraver, the descendants of Curu

the common ancestor of both fa-

milies, forms the principal subject of the Baradham, had in hunting accidentally wounded the Rishi Kindaasen, while in amorous dalliance with his wife, and, in consequence of the angry malison of the sage, was compelled, under pain of death, to abstain during his whole life from conjugal intercourse. Despairing, therefore, of having children of his own, he intreats his wife Cuntî Dévi, in the words of the quotation, to raise up to him male offspring by the intermediation of others. Though at first reluctant both she and his second wife, Mâtra Dévi at length consent and by their intercourse with certain of the Gods the five Pândava Heroes are born: namely, to Cuntî, by Yamen; Deruma Râjen, by Vâyn, Bimen, and, by Indren, Arjunen; and to Mâtra-dévi, by the Aswinis (Pleiades), Naculen and Sagadéven.

உயிருடனுருணமனியுநதேகமெனச

செயிரநாகணவனுடனசேயிழைமாரவாழ்வதலா

தயலாபயிரிவுற்றனவருகூடநதெனபோலத

துயராறதுவிரதிருகருநதோகையருமுண்டு

டகொல்தனகடவுளினபநதனதுவலி

தேசவினததுமவனகணவடுன்னதேறமதிததமட

மாதுககுப

புனகணபுரிதவபுலமையோபொயமைமொழி

நினகனுதுமேறசரதநீதியெவரபாலாமே

பெருமைபுகழ்நபமபெதுமபேதுவனவியுடன

கருமமறமாற்றலெலாகுறபினமவியாருடையோரந

ருரிமையெனவேதமுரைப்பதுணரநதேயுமெ

வனயருமைமகனோடுமவமதிததற்ககதுவே

வாழநதாலுமவீநதாலுமவாழ்வின்நிந

லெருவிற்றுநாழநதாலுமொககசசமைநதாணமன

நோவவீழநதாழநீரதுவியுமவெம்பறவை

போனறவரபால்ஐழ

நதாடுலடுததாறநியாரகாகவல்லொடு

மைநதொருநவனவரென நுமா மகங்களை
 சநததமுஞ்செய்துதவநதாமேபூண்டொழுதி
 முநதுவிரதபுறையாற நிததானவிபபர
 சநததுயைநோககிச்சலிததயனாககாரேனாலை
 தழவிற்றழிநதகுதிபெறுமாடிதனில
 நிழலுற்றநிடுயியலுநிச்சய்ககிஞ்ஞனறனஞ்ஞ
 கழலிற்றொவிபதததாயகானமுலாயேதானெனநு
 பழைமைச்சுருதிபற்றவதுவுமபொய்யாமோ
 வாவியொருநூறுதவனமாணுநதூரொனநு
 மேவுமதுநூருகுமவெய்யதடமனனதுநூ
 ருவலிற்செயபெற்றிமகமாமவைநூருகுமகன்
 ருவுதிற்றனைமைநதரசதநதானுமேரசததியமே

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மனைவரகஞவே
 ணடுவனமாசற்றனிலலொரும

பனனாககருமகவுமபகரவாயமைநனவிவியு

முன்னியினைவழிமுன் ஸ்ரீமுனரவநதடுகுடிகுடிக
கெனவனமவிழ்ச்சாவிசைசுந்தாவினென ஸ்ரீமாதநாள

*Richly adorned matrons live in happiness
with their lords, by whom they
are protected from evil, united as the soul
with the body, or as brightness
with the polished jewel; but what women
were ever so completely over-
whelmed by affliction as I am, who suffer
my husband,
the torment of separation from*

*Is it a proof of wisdom to do evil to a feeble
woman, who considers her husband as her god,
her joy, her strength, her beauty, as
every thing? if falsehood exist in thee with
whom can truth be found?*

*To those who have chaste wives belong
power, fame, felicity, and every attainable
quality, together with all merit proceeding from
sacrifice, religious acts, virtue and the rest, as is
well known to be declared in the Védam; is it*

worthy of thee, then, to disgrace me and my child?

Whether thou livest, or dyest, or fall'st from prosperity into distress, I must endure ail in mental anguish; for who will protect me, or sooth the griefs with which I am overwhelmed, when forsaken by thee, like a bird which flies careless from the stream after having bathed and sported in its refreshing waters.

From the desire of obtaining one child, men continually make great sacrifices and engage in a course of austere devotion, according to the strictest rules prescribed, and it is granted unto them; but I know none who beholding their child disdainfully reject him as thou hast done.

From fire riseth fire and from the mirror the image is reflected, these when duly considered are the same, O thou whose foot is adorned by the bait of victory! it is declared in the ancient books that in like manner a father is the same with his offspring; is this untrue?

It is more meritorious to dig one large than one hundred small wells, one greatly desired reservoir than one hundred large wells, and to perform with zeal one sacrifice than to dig one hundred reservoirs; one son is equal to one hundred sacrifices, and one word of truth to one hundred valiant sons.

It is especially needful that princes should have a faultless wife, a son of indescribable virtue, and a fixed determination to perform their promises; the three things here enumerated will accrue to thee if thou receivest me with jealousy into thy protection:—thus she said.

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NOTE. These verses contain part of the address of S'acuntalà when rejected by her

husband Dushmanta. The story is told at length in the First Book (அ.பு.ந.அ.ம)

of the Bāradam, whence Cāla-dāsa has taken the fable of the drama translated by Sir

W. Jones; in the latter the rejection is attributed to an imprecation uttered by the irritable Saint Durvāsa, which deprived the king of all recollection of his bride; but in the former to his policy, as he thereby induced her to substantiate their marriage in the presence of his court and then to remove all doubt of the legitimacy of his son. The interview concludes by her appealing to heaven to witness the Justice of her claim, when, as a virtuous wife has power over the elements and the Gods, a voice is heard in the air declaring her the lawful bride of Dushmanta and enjoining him to cherish her and her child.

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அன்புடைமை

On affection.

The title of this Chapter is composed of the terms அன்பு *affection* and உடைமை *possession*, but in this and similar compounds, the latter forms like the Sanscrit *tanu*,

तनु, an abstract from a common noun and answers to our termination *ness*, or the Latin *tas*; the English terms *lovingness* or *loving-kindness*, therefore, convey more exactly the meaning of the Tamil compound.



II.

அன்பிற்குமுண்டோ

வடைகஞ்சுந்தாழார் வலர்

புகைனீரஞ்சுறநும

(௨)

What bolt can love restrain?
what vail conceal?

One tear-drop in the eye of
 those thou lov'st
 Will draw a flood from
 thine.

“What vail conceal”—This is not expressed in the original, but the meaning is clearly deducible for அடைதல் means to *enclose, shut up, conceal*.

“Will draw a flood from
 thine”—Parimél-azhager's translation of the latter part of this Couplet is—அன்பு செய்பபட்டார துருந்படி கண்ணிய அபு டையார கண்ணொபாழி கின்ற புலி பகண் ணீரோ யுண்ணின்ற வனபி விடைய
 பொரும நியததாற துமாதலான When those who love behold the
 of those who are beloved, the tears running in drops from their
 affliction increasing to a shower,
 eyes, by The Latin commentator,

discover to all the love generated in their hearts.
 also, adopting it is probable this interpretation, ren-

ders *प्लुविया*. I have here followed these authorities, as they give the nearest term to the thought, though I cannot reconcile it to the literal meaning of the word used in the original, which means severally *to ornament, anoint,*

fight, produce a loud sound; either of the two last senses will suit the text, which may accordingly be rendered *a tear-drop in the eye of a beloved object will excite the lover to battle, or will cause him to express his sympathy aloud.*

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Commencing with this Chapter the remainder of this division of the First Book treats,—first on good qualities, *अपेक्ष्यमाना*, under which term are included the principal virtues of domestic life,—secondly on *परोक्ष्यमाना*, or the duties of that state. Among these the chief virtues are love and affection and the chief duty hospitality, and to these, therefore, the pre-eminence is given by the Author. Some make this the First Chapter of the First Part of the First Book, *On domestic life*, and all proceeding introductory; I cause the second, *On retirement*, commence with the Chapter corresponding with this, *On benevolence*. Of the terms whence three Chapters derived their titles the first, *अपेक्ष्यमाना*, is explained to mean that special affection which man feels for all connected with him in the several relations of wife, child, kindred friend, neighbour &c. and may be rendered *love, affection, tenderness, friendship*. By the second, *अपेक्ष्यमाना*, is intended that general affection which man in religious or philosophical retirement should feel for all creatures; this corresponds with the terms *benevolence, philanthropy, pity, compassion, charity, &c.* In attributing these virtues to the social and retired man respectively, the Indian moralist does not mean, however, to confine them to either; they must be considered as the special, not the exclusive qualities of the two classes.

The following quotations from Parimèl-azhager's commentary will further explain these distinctions: the first is from his introduction to this Chapter, the second from that prefixed to the First Chapter of the Division, *On retirement*.

அன்புடைமை-அஃதாவதவாழ்க்கைதத உயிர்வழிமுடிந்தவருக்கு உயிர் தா
டரபுடையாசன-ஊக்குடைமையுடைய - அங்குமூலமுறமையுள் தருவினயின
மரும-இவ்வயிர் அநாதத்ததிடயிற் றவியிரண்டுமெருளபிற் றததலுமையி
னபயமுற விதிதுவெனப்படட்டது - எமகைகைதுவென மேலினபிற் றவழி
யிலவற்றினிதநடவாமை - அமவோரகவித்ததுமநதவநோமபயநது
வோமபேனவநதொருவோசிறப்பிச - அநதநெயிர்மேலமுள் றதந
வெமவையெனபதமுடயிச - அநதநெயிற் றததலுக்குவென அமனபிச
குடிபயெனபத்ததுமதிச.

First, the loving-kindness relates to the affection a man has for his wife, his children, and all connected with him in any relation. The purpose of this chapter is thus to be explained. The fruits of affection are to conduct domestic affairs, so as to produce pleasure, and cause man to be benevolent to all living: this will be explained hereafter. If love for the wife exist not domestic affairs cannot be satisfactorily conducted, as is exemplified in the verse beginning—
“ 3. the forsaken, who have always been liberal to the virtuous, have cher-
ished the righteous, have been charitable to the devout, and have solicited the rights
of guests according to the example of the ancients &c. (see P. With Fable of
the Sloppe adigōram, உயிர்வழிமுடிந்தவருக்கு உயிர் தாடரபுடையாசன-
தலுக்குவென அமனபிச, being indeed born of it, may be considered the child of love.

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முதற்கண்ருளுடைமைகூதுகினரா-அஃதாவது-தொடர்புபற்றுவிய
லபாகடுவல்லவியிரண்டுமெருளசெவ்வதாயிசருவின் - இவ்வததிறக
புடைமைபோலித்ததுறவறததிருசுசிறந
தமையின்முறகூறப்பட்டது

In the commencement (of this part) he
treats on benevolence, which signifies,
that kindness which extends to all living,

*without being connected with them
by any tie. As the chapter on
loving-kindness (properly) commences the
part on domestic virtue, so this precedes
all those on the virtues of the Recluse.*

As the quotations hitherto made from the
Sanskrit have, from the nature of
the subject, been generally confined to writings, which, though affording fre-
quent instances of the sublime, both in thought and expression, exhibit none
of the minor graces of poetry; I have inserted in this chapter a series of verses
in that language in various measures and in a labored and rhetorical style,
amplifying the leading
are the composition of

thoughts of the several Couplets translated. They
Védam Patábhī-Rāma Sāstri, the Head Master for
Hindu Law and the Sanskrit and Telugu
Languages in the College of Fort
St. George,
and are given, as written by the Author,

SANSKRIT STANZAS.
in the Telugu Character.

అనుష్టుప్
నక వాటమనుక్ర శంజాతమ

దత్తనిగూహితుర

అహంపూర్వకయాభాష్యఃస్వకోయత్రా

త్ప్రవతనై

స్వగతావృత్తం

కృత్రివైఃముఖవికారవిలాపై
నాటయంతివితథామనుకంపం

భృజ్యరేమనసివస్తుఃసతీసా

గద్గదప్రసరదప్రనిపాతైః

స్వగతావృత్తం

యఃపరవ్య

సనభావనయోస్తా

తేననవ్యనవనీతమివాస్య

మానసగుప్తవతితస్యనిసాకో

మంతునిచతురపయూతిసభాష్పః

There is no door which can conceal love

when it existeth in the heart,

For the tears

will immediately burst forth striking which shut.

By deceitful tears; however, and an
Men often feign a fictitious love;
assumed change of countenance,
It may be known, when it really existeth in
the breast,

By the tears gushing spontaneously from the
convulsive sobs.
eyes intermingled with con

From the knowledge

of other's griefs an internal heat ariseth

And by this, like new butter,
The mind of man is melted, and, overflowing,
Gusheth forth from the eyes and produceth tears.

அன்பு தரு to love; the dat. of அன்பு governed by the following
verb.—உம this particle is here an emphatic, and in connexion with
the following term must be rendered *is there even?* in the Latin versi-
on “estne etiam amoris sera?”—உனகு is there? formed by addi-

tion of the inter. particle to the 3rd pers. neu. sing. of the def.
 v. உண் *to be, exist.*—அடைகரும *which*
can shut up; the fu. part. of அடைதலை *to*
shut up.—தாழ் *a bolt*; a nom. under
 regimen with

the preceding part. and governing உண்டு.—ஆசை of *lovers*; the
 nom. plu. for the gen.—புண், for புல், *little, small in quantity*; used
 adjectively and qualifying the following compound.—கண்ணீர், from கண்
the eye and நீர் *water, tears*; the nom. to தரும.—பூசுதரும, for பூசு
 தரும, the ற being regularly formed by the coalition of ள and த,
 synonymous according to the commentator with ஆசைதரும *will*
cause a shower, but meaning properly *will cause war, or a loud*
noise.—தரும, the 3rd pers. sing.
 word with which it is conjoined in

neu. of தருதல் *to give*, governs the
 the nom. with the force of the ac.

II.

அறத்திற

கேயனபுசாரபென
 பற்றியார

மறததிறகுமஃதேதுவண்ண

(கூ)

The ignorant say that love
is virtue's friend;

But know that love the
wicked aideth more.

“The wicked aideth more”—That is
virtue requires no external assistance

being all sufficient to herself; to vice, however, degraded and despised, the
consoling protection of love, or friendship, is most beneficial. Vice in the object
beloved is not then, according to the Author, a necessary cause of the extinction

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of love? certainly not, for the intrinsic
affections cannot be influenced by extrinsic
causes. What no bolt can restrain, no
extraneous circumstances can affect; for love is
born autogeneously in the mind of the lover (அ)

ஆஃ in Sanscrit, தெய்வம் in Tamil, *that*
which is born in the mind, is one of its
usual epithets) and exists independently of the worthiness or unworthiness of
the object beloved: its nature is so pure that no association can contaminate

it.—By explaining *మదమ* ("malum, odii et cætera mala quæ inde sequuntur") to mean, *hatred*, or it's effects, *injury*, the commentators give to this verse a different meaning: their interpretation is—when a person having received an injury does good to the evil doer, he not only acts virtuously, but the evils are averted which would arise from prosecuting the feud; hence love, not only promotes virtue, but it prevents what is contrary to it. The words of Parimézhager are *మదమతతశ్చైవ కృతమశ్చైవ తుల్యాయామెకపాద* and those of the Latin commentator "*unde inferitur, quod amor non modo virtutis exercitium promovet, sed etiam ea quæ virtuti contraria sunt avertit.*" But the Author does not say it *averts* or *assists to avert*; he says it *assists*, and it is surely going too far to say, that, when a man, from moral preference, returns good for evil, he can be actuated by affection for his enemy. In this version, I have followed, therefore, the simple meaning of the words of the Author *మదమ తదిదమం* *తదైవ* *to vice, also, affection is assuredly an aid.*

SANSKRIT STANZAS.

అనుష్టుప్

ధర్మాలంబమనుక్రోశం ప్రవచంత్యమనీషిణః

అధర్మస్యానుమాలంకోలోక

యోరుభయోరపి

శిఖిరిణీవృక్షం

అను

క్రోశం ప్రవృత్త్యలమయశసాలోకవిధునం

నరందీనంసాధుజనచుదిదివ

రహస్యతనః

సునోదోహిత్రోవాసుకృతమిత
నోవాఖరచయన్

తదుద్దేశేనాలంబనమయమథమగ్రస్యనిభృతం
వంశస్థవృత్తం

అపాపకోసాతపతాపరయకే
మనస్యనుక్రొశనిషకశీతలే
సముల్లసన్ సర్వజనాభినందనః
ఫలత్యజప్రంబహుపుణ్యపాదపః

(220)

శిఖిరిణీవృత్తం

అనుక్రొశోమై

శ్రీంజనయతిజనానామకృతకః

సమాధత్తేధమగ్రంవ్యపనయతిచక్ర

ధవశతాం

అధమగ్రంవ్యన్యైషంనుదతితదిహము

శ్రుచచిరం .

నరంసౌఖ్యం

ముఖ్యం గమయతి చదుఃఖింశమయతి

The uninformed maintain that love only aideth virtue ; But love is the aid, also, of vice in both worlds.

From love the worthy man protecteth the wicked wretch who hath become infamous and is despised by the world ; and his sons, daughters, or others, having vicariously performed meritorious acts (religious offices) for him, who of himself hath done no good actions, procure his admission into heaven : love, therefore, is the special aid of the wicked.

Sheltered from the sultry heat of malice and wrath,

In the cool recess of the soul, watered by benevolence,

Florisheth the tree of virtue, giving joy to all mankind,

And producing fruit constantly and

abundantly.

Unfeigned love generateth friendship among mankind ;
It reneweth virtue, dispelleth hatred and all uncharitableness ;

It presseth the growth of vice, and, both
here and here after,

Is and the softener of sorrow the chief cause
of happiness to man.

அறததெறகே *to virtue only* ; the dat.
with emphatic எ.—அன்பு *affection, love*,
the nom. governing the subs. v.

understood.—சார்பு *the friend* ;

lit. a verbal meaning *adhesion*,

from சாரதல், the same as

சேர்த்தல், *to join*, here used personally

in the nom. governed by the subs. v.—எனபு
they say, a peculiar form of the 3d pers.

plu. su. of என்றல்.—அறியாந், *the ignorant* ;

the neg. pron. part of அறிதல் *to know*, in
the nom. and governing the preceding

verb.—மறததெறகே *to vice also* ; the dat.

with the conjunctive உம.—அஃதே *that*
certainly ; a demons. pron. neu. with the
 emphatic ஏ.—துவின் *is an aid*. These
 terms are in the same government as அஃது
 and சார்பு. (

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III.

அ

னபக்தததிலலாவுயிரவாழககை
 வ்னபாரககணவற்ற
 னமரநதளிரததறறு(—அ)

As in a barren soil a sapless
 tree,

So flourish those in wedded

bliss, whose souls

Know not the sweets of
love.

“ Know not the sweets of love ”—Europeans account the natives of India deficient in the benevolent affections, attributing this defect, however, to apathy rather than to natural disposition ; the Hindus, on the other hand, make a similar estimate of the European character, but, judging from those they see exiled from the pale of the tenderer charities, believe it proceeds from innate hardness of heart. They are both wrong ; it is not in feeling but in expression of feeling that the difference lies, even when they appear to differ diametrically. Thus, when an European in the first days of widowhood bemoans with sighs and tears and expressions of unconsoilable sorrow the irreparable loss of the beloved of his heart ; or when on a similar occasion, the Hindu says, with apparent indifference, that his wife and his horse fell sick at the same time and the death-demon which came to take the life of the latter took by mistake that of the former, sympathy and disgust may in either case be equally misplaced. As custom requires so imperatively that the European should exhibit these signs of affliction for his loss, that it becomes almost a moral duty to do so ; and as, on the contrary, it demands, with equal rigor, that the Hindu should carefully avoid all such signs, under penalty of being considered weak and uxorious, the real feeling of each, it is probable, approaches much nearer than at first view is apparent. Apathy, or what appears to strangers apathy, whether arising from individual habit or national custom, is often only the out-door covering for the strongest feelings ; however contradictory to appearance, therefore, it may with perfect truth be maintained, that there is no people more keenly alive to the affections of parent, child and relation, none more ardent in conjugal attachment, or more enthusiastic in devotion to the objects of their religious veneration than the natives of Southern India. The last fact will perhaps be more readily admitted than the former ; but the love of his creatures must, as the predicate of an object in the expression of its identity, be included in the undissembled love of the Creator, and he who feels the latter strongly must, therefore, be strongly affected towards the former.

అనుష్టుప్

అను

క్రోశవిహీనస్యభీవితంనిష్ప్రయోజనం .

యథాపల్లవి

తంభూనూత్రాశామాంశాల్మలీతరోః .

గీతిః .

వీజ

ప్రయోజనాభ్యాంవి నానకస్యాపి

సంభవోజగతి

భృతితాంత్రికప్రవాదానిరనుక్రో

శంనగోచరంసురుతే

స్వగతావృత్తం

నాయా

మీశ్వరశిస్తునమజాగతలంబు
నిద్రాయంగృహగతంచపుమాంసం
ప్రప్తవాన్ కమితినప్రతిపద్యే

*To him who is devoid of affection, life is unprofitable.
And resembleth the budding of the 'Sálmali tree in barren ground.*

*To all that existeth in the world there is a
This is the declaration of the learned, and
is it inapplicable.
cause and a purpose ;
to those devoid of affection only*

*The 'Sálmali tree in an unproductiv soil,
The wattles dependent from the neck of the sheep,
And him, who engaged in domestic life is devoid of benevolence ;
For what purpose the Almighty hath created these I know not.*

அன்பு love.—அதெது in the mind ; the obl. from அகம் the interior.—
இவ்வை, for இவ்வைத, that which is without, or void of ; indef. part. of
இவ்.—உவிர the life.—வாழ்கை of the conjugal state, or உவிரவாழ்கை
may be considered a compound and rendered conjugal life.—உவ, lit. hot,
also, hard, uneven, here barren ; because the most productive soil is moist
and level.—பாசகை in earth, soil ; the loc. case formed by கை
place.—உறறல் dry, sapless ; the final ள் being changed to ள before ம
and the form of the verbal noun used adjectively.—மரம் a tree.—தவி
ரதது buds, sprouts ; the 3d. pers. sing. part. used indefinitely.—அறது
as. The connected translation of the second line of this Couplet is—
as a dry tree sprouts in barren ground.

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IV.

புறநகறுபபெல்லா

மேவனசெய்யுமயாகல்க

அதநகறுபபனபில்

வாககு

(க)

What though the body each
perfection own,

If in the

breast, the beauty of the mind,
Sweet love exist not?

"The beauty of the mind"—The Commentators discharge this thought of the beauty it possesses, when clothed only in the simple, but the expressive words of the Author, by inserting இவ்வொத்தொரு in the second line before

உறுப்பு and rendering the sentence—love,

a member requisite for the domestic

state: thus Parimél-azhager—யாகையகத்தின்கண்ணிற் றவ்வொத்தொருபு
பாகையவன புடையவல்லாதாரக கெண்புறத்தின்கண்ணிற் றுறுப்பாவன

உவ்வொத்தொருசெய்தற்கெனவுதவிமைசெய்யும் To those who possess not love, which is a member necessary to the mind for the performance of domestic duties, of what use are all outward members for the performance of those duties?—Thus also the Latin Commentator—Ei, qui caret amore, quid est animi membrum; cætera omnia membra quid prodierunt ad vitam conjugalem? The former, however, adds—யாகையிற் கண்முதலியவுறுப்பு
கட்டுளவல்லுமெனப்பயன்பிசெய்யுமனத்தின்கண் றுறுப்பாகையவனபிற

தாரககெனவுறுப்பாடுடுவர there are

those who thus render this verse—

"What advantage will the eye
to those who are void of love,

and all the other members of the body afford
which, as the eye to the body, is the chief

member to the mind."

not; but this certainly

To what commentary reference is here made I know
approaches nearer than either of the other versions to

the sense of the Author, though there is no necessity for the insertion of *the eye*, in either of the places in which occurs.—The meaning of the original is, that, as the beauty of the body is not perfect, unless its members are complete, so the mind is deformed, if love, one of its principal members, on the presence of which its symmetry depends, do not exist in it.

SANSKRIT STANZAS.

అనుష్టుప్

అనుక్రశవినిర్ముక్తం మనోమదినబంధురం
శరీరవివసంత్యక్తంక్రతత్వక్షతురాదిభిః

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ఉపజాతివృక్షం

మనోనుబంధనిదశేంద్రియాణి

తక్కిన్సహదేవనచంద్రికేవ

శ్చకానభూమిపుష్పలతేవతేషాం

మోసూనులాపశ్రవణాదిశక్తిః

ఉపజాతివృక్షం

దమ్యం వపుః పాటవనిం శ్రీయాణాం

ఋజూష్టరంగాః పరివారవః

ధనానిభూ

మాంసి చ కాణికాంతా

శృంగారచైష్టవమనస్యహర్ష

*The mind which is devoid of affection is without beauty,
Like the body deprived of hearing, feeling, sight and the
other senses.*

*When the mind, which is intimately connected
with the faculties and organs
of sense,*

*Is without affection, vain, as the splendor of the moon in the wilderness,
Or as flowers blooming in the field where the dead are burned,
Are speech, hearing and all other bodily powers.*

*The beauty of the body, the faculties of sense,
Elephants, horses, a croud of clients,
And abundant wealth are to the mind devoid of*

benevolence, as vain as

the amorous

Glances and playful gestures of

his wife are to the blind man.

புறத்து outward; the obl. of புறம் the exterior, the outward form, used for the gen.—உறுப்பு the members; the nom. governing செய் ம.—எல்லாம், all, the whole; the nom. in comp. with the preceding word.—என்ன what? the nom. for the ac. governed by the following verb. This pronoun is in the form of the nom. sing. masc. but the just norma loquendi of the Tamil language allows it to be used for all num. and gens.—செய்யும் can do; the 3d. pers. neu. sing. of செயதல்.—யாக்கை of the body.—அகத்து inward; the obl. of அகம் the interior. The compound யாக்கையகம் signifies the mind.—உறுப்பு symmetry, beauty.—அன்பு affection; the nom. governing the following

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part. .—இலையரக்கு, for இல்லாதவரக்கு to those who have not; the neg.

pron. part. of இல், formed immediately from the root, in the 4th or

dat. case.—The construction of this verse, the connecting signs omitted

being restored and the words arranged in their regular collocation, is

as follows,—யாக்கையினது புறத்துறுபு

பெலிவா மிகத்துறுப்பான் வன
விவொதவாகடுகெனசெய்யும—*which, as lit. as it can be rendered, is*
What can all the members of the body (though perfect in symmetry) do
for those who possess not affection; which is the symmetry of the mind.

V.

உ/

னபினவழியதுயிரநிலைய
ஃதிலாரக

கெனபுதோலபோரததவுடம்பு

(உ)

That breast alone contains a
living soul,

Which love inspires; void of
this genial warmth,

'Tis bone o'erlaid with
skin.

అనుష్టుప్

. జీవిత స్యహ్యనుక్రోశో లతుణంతద్వి పయమయే

చమూఙ్గిమా

త్ర మేవదంశరీరం ప్రతసన్నిభం

ఇంద్రవంశావృక్ష

సలాఙ్గలీలా సలిలోదితాలిఖ

మైత్రీ సమాపాదనమ భ్రుకుట్టనం

అపన్నర యాపవమానకుట్టిమ

శ్చైత

స్యనుక్రోశకళావివజితే

రథోద్ధతావృక్షం

జగ్గ ముగ్ధ పటి కెవ చెతనా

హృదయముగ్ధుడైన నైనతాదృశే

మూర్ఖుర శవిధిమా త్రుచంచలా

నృత్తలే సర సచమ సామితా

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Love is the real sign of life; when that existeth not, This body, like a corpe, is merely skin and bone.

Courtesy is like characters traced on the water;

The acquisition of friends is beating the air;

And the charitable protection of the miserable is like laying a floor of wind;

If there be a want of benevolence in the heart.

The understanding is but a fine garment burned to ashes, if it be not joined to the affections of the heart; such a body, therefore, is but

a puppet made of skin and moved by the will of its owner.

அசுமின of *live*; the obl. for the gen. — அடியது that which proceeds in the way; an appellative in the 3d. pers. neu. sing. in nom. governing the subj. v. understood. — உயிரகிலை is animated form; lit. the station of life, from உயிர life and நிலை station from நிறு to stand, become stationary. — அஃது, for அது that. — இவர்களுக்கு to those who have not; the pron. part. in the dat. plu. of இல். — எலும்பு bone. — தோலு skin. These two terms are in the nom. connected by உடம் understood. — போர்த்து covered; the part. past of போர்த்தல் to cover as by a garment, to clothe. — உடம்பு a body; the nom. in regimen with the preceding part. governed by the subs. v.

ILLUSTRATIONS:

The selections, to which I have here given the precedence, are from the

25th Chapter in the Second Part of the First Book of the Cūṭal, and the 79th, 80th, 81st, 82nd, and 83rd Chapters in the Third Part of the Second Book.

Those which immediately follow will be found, in the 8th, 9th, 10th, 11th and 12th Chapters of the Second Book, of the Náladinánu. The version of some of the verses of the latter work are more free than usual ; but I have nowhere departed from the sense of the original, though I have occasionally quitted the words to accommodate the expression to our taste.

அருளுடைமை

அருட்செல்வஞ்செல்வத்துட. செல்வம்
பொருட்செல்வம்பூரியாரகனனுமுள்

நல்லாறமுருட்டியருளானக
பல்லாறமுறதேறினாமல்தேன்வனை

அருளசேரநதநெருகிலுரககிலென
யிருளசேரநதவினமுவுகெமபுகல்.

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மனனுயி
ரோமடியருளானவாரககிலெனப
தனனுயிரஞ்சமயிவனை

அல்லெருளானவாரககிலெனவனிவழங்கு
மல்லெனபாஞாலககரி



அருளில்லாக்க

உலகமில்லாப

பொருளில்லாக்கிவலகமில்லாதியாங்கு

பொருளற்றாரபுபபொருகால்

அருளற

ருறருமறருதலநிது

தெருளாதானமெய்ப்பொருளகண்டற

ருறதேறின

அருளாதானசெய்யுமறம

வலியாரமுற்றனவனதிவனகதானறன்னின
மெலியாரமெறசெலுயிட்டதது

ON BENEVOLENCE.

The highest felicity is that which proceeds from universal benevolence ("ex amore proximi" Lat. Com.); the felicity proceeding from wealth is enjoyed even by the vilest of mankind.

On due consideration it will be found, that all sects maintain that the aid of charity is necessary to obtain felicity; reflect carefully, therefore, and cherish the benevolent affections.

They enter not the world, where darkness reigns
And where affliction howls, whose bosoms glow
With love for all their kind.

Those who in their hearts cherish charity towards all existent beings, they truly say, need not fear any mischief to themselves.

*Witnesses the mighty earth, where'er the
winds
Send forth their blasts, that evil cannot reach
The charitable man.*



The other world (i. e. its joys) belongeth not to those who are devoid of charity, as this world belongeth not those who are devoid of wealth.

*Those now devoid of wealth may hereafter flourish in happiness
devoid of charity cannot be free from offence.
;but those*

*As the comprehension of the true God, without clearness of understanding,
is impossible ; so, also, is the practice of virtue without charity.*

*Imagine thyself before those more powerful
treat harshly those more weak than thyself.*

than thou art, when about to

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நடபு

நிறைநீர்நீர்வாடுகணமை
பிறைம.குப்பினனிரபேதயாரநடபு

நலிஞெறு நூன்யமபோலும்
பயிஞெறு தம்பண்புடையாளதோடபு

முகநகடப்துநடபுனறுநெஞ்சத
தகநகடப்துநடபு .

அழ்வினவைவரீககியாறுயத

தழ்வினகன் லெலுழ்ப்பதாநடபு

இவனையரிவரநமககினனமயாமெனறு
புலனயி அமபுலெனறுநடபு

'FRIENDSHIP.

The friendship of the wise is like the moon in it's increase;
of fools like the moon in its decrease.

the friendship As the
friendship

pleasures of learning increase by constant application;
of the worthy increaseth by constant intercourse.
so the

True friendship is not that which dimpleth

the face with smiles, but that which maketh the heart rejoice.

Friendship should repel all injuries, should take the lead in the path of virtue, and, in unavoidable misfortune, should share the adversity it causeth.

Vain is the fragile friendship, however specious, which they are to us, so will we be to them:"

saith—" Even as

நடபாராயதல்
நாடா துநடடலி றகேடில
வநடடபின

வீடில வநடபாளபவாககு

முங்குனரு
குண னுங்குடிமையு மகுற்ற

இன் னும நிகதியாகநடபு

உளதயமெனபதொருவறகுப
பேதையாரகேணமையோர் இ
விடல

உள்ளறகவுள்ளருசி நுகுப

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ON DUE REFLECTION IN CONTRACTION
FRIENDSHIP.

it

Nothing is more hurtful than friendship inconsiderately formed ; for, after hath once been contracted, it is difficult for those sincerely united in friendship to separate.



Friendship should be contracted only after having ascertained the disposition, lineage, and faults of the party, and that his connections are honorable.



To separate from the society of fools is the most profitable thing a man can do.

Ponder not on what depresseth the mind, and those who forsake their friends in adversity.

form not friendship with

நடபிறகுதுபுகடுகமுதகைமை

மற்றதற

குப்பாதல்சானடுருகடன

பேசுதனமயொனடுருபெருவகிழ்மையெனறுணரக
நோதகநடடாரச்சுயின

எல்லுககணினருரூற

வாரதொலிவிடதிதுந

தொல்விககணினருரூதாடரபு

கேனிழுககவடுகளாகி

கழுதகைமவலொரகரு

நாளிழுக்கநடடாரச்சுயின

விழையாரவிழையப்படுப

பழையாரகடபணயிற

றவைபயிரியாதார

ON OLD FRIENDSHIP.

The prudent bear complacently eten the undue familiarity of those friends,
with whom they are as intimately united in friendship as the limbs with the
body.

*If thy friends do any thing to offend thee,
thoughtlessness, or of too great familiarity.*

consider it the effect either of

*Those constant in friendship will not forsake the society of those, who from
old time have been faithful to them, even when they are injured by the con-
nection.*

*Those confirmed in the knowledge of the true nature of friendship
not to the faults of their friends, although daily guilty of them.*

listen

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*Even their enemies will desire the love
of those, who, on account of ancient friendship,
separate not from their friends, however
culpable they may be.*

தீநடபு

உறினட்டறி ரொருஉமோபபிலரதேன்மை
பெறினாக்நடபபி அமென

உறு யதுகோ தூகநு டபும

பெறு

யது கொளவா ருங்கனவருநேர

—>0<—

பெதைபெருங்கெழீஇந

டபின் றிலுடையார

வெண்மைகொடிபுறும

—000—

கனவினுமினனா துமனனோ

விவனடுவதுசொலேவதுபடடாரதொடரபு

ON HURTFUL FRIENDSHIP.

*Of what consequence is it whether the
friendship of the inconstant, who
attach themselves to thee in prosperity, but forsake
ed or lost ?
thee in adversity, be gain-*

*The friend who considereth only his
harlots and robbers.
advantage is on a level with mercenary*

*Ten million of times better is the enmity of the
attachment of fools.*

wise, than the most devoted

NOTE. The next verse gives a similar preference to enemies over cowardly friends.

*It is unpleasant even to dream of
and deeds are at variance.*

the friendship of those, whose words

உடாநடபு
சேரிடங்காணினைறிதற்குப்பட

டடை

நேராரநிநதவரநடபு



முகத்தினினியநகாஅ
அகத்தினனாருசனாயருசப்படும



நடடாரடுபாநலுவைசொலி

னும

ஒடடாரடுசொலொலெரியுணாப்படும



பகைநடபாங்காலமவருவகான
முகநடடகநடபாரீஇவிடல

ON IMPROPER FRIENDSHIP.

The friendship of those who dissemble attachment, while they seek occasion to betray thee, is like an anvil (which supports the metal while the hammer beats it). .



Mischief should be feared from the deceitful, whose countenances are pleasant but their hearts filled with malice.



Although they assume the courteous will soon be known for what they are.

address of friends, the words of foes



When the time arrives for enmity to become amity, let your be friendly, but carefully recede from such friendship.
countenance

NA'LADINANU'RU.

சுற்றநதழால்

வயாவமவருததழ்மின்ற

ககூரூவுவ

கவா ஆனமகற்கணடுதாயமற
நதாஅங்
ததன
கசாஅததாஅறறவருத்தமுசாஅ
கேவீணாககாணகடுகடும

இன்னசிவன்யமொரபிறொனஅருசொல
எனஅயிலரா
யலபிஅறதுனனித
தொலமககடுனபந
தரபபாரோயாரமாடடுந
தவலமககனாகறபாலார
பொறக
வந்ததுபபெயதபுவியுகிரவாணபுருககல
அகதாரமபாடுலாட
மரரகைததுணடவின
உபபிவிபபுறகையுமிரபோத
கிவளஞரமாட
டுடககலத்ததாஅயினிது

முடமுணகபோல்முனியாதுவைகலுங்
கோடமுணபாருவருறடுபாறகைவிடுவர

கூட இகடுகா ல் போல வெறியு ம்புகு
 வரோ
 நடடா டா ன ப ப இவார
 நறும
 வர த த ண டிகா தாய நடடார கரு நடடார
 ம நுல மய னு செய வ டு தான
 நு ண டி டா லி நு ம வ டு
 இன பு நு வ தின பு ந டெ டி இய
 வரோடு
 து ன பு நு வ து ன பு நு க கால

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ON THE UNION OF RELATIONS.

As a mother forgets the pains and trouble she suffered during pregnancy and child-birth, when she sees her infant on her lap; so the distress a man suffers from poverty and other misfortune disappears on the sight of his relations enquiring for him.

Those who, making no distinctions between dispositions or conditions, relations or strangers, actuated by their natural feelings alone, seek all who are in poverty or affliction and relieve their distress, will be regarded by every one as pre-eminentlly worthy.

Than to eat on a golden dish rice, white as the claws of a tiger, mixed with sugar and milk, from the hand of an enemy, it is sweeter to take a mess of grass-reeds, without salt and in any kind of dish, in the house of a relation dear as life.

Even those who have been pleasantly entertained by another, as frequently as a hammer strikes the anvil, will forsake him as the tongs do the iron on entering the fire; but those, who are truly worthy of being called friends, will adhere to him in distress, as the rod by which it is turned adhereth to the metal in the forge.

O thou who art adorned by a coal and fragrant garland! when relations have partaken of the prosperity of their relations, if they partake not, also of their adversity-until death, is there any thing they can do for them in the other world?

உடம்பராயதல்

கருத்துணரந் துகறற் றிற தாரகேணமை யெஞ்ஞான நுங்
குருத்திறகருமபுதினற் றறேருருத்திற
கெஞ்செவ் ததனற் றன்னதகததோமென நு
மதுரமி லொளரதொடரபு

யாவரியவரியவரந் ணபெரந்

இநாயவரியநா

கேணமைகெழீஇககொளலெவன

மயாவரின

யறிநதறிந

நுமபாவரியமேகொல ஆமெறிநதவேன

மெயயதரவா லெருகைழகருநாய

பலநாளுமபகததாராயி னுநெஞ்சிற

செநாளுமொட்டாடோடொட்டாரபலகாரு

நீததாரொனகுகவிட ஆண

டோதனனெருசத

தயாததாரோடியாதததொட

ரபு

கோடடுபபுபபொலமலரநதுபிறக

மபாது

வேடடேதே

படடதாநடபாடகிதோடட

கபபபுபபோனமுனமலரநது

பிறகமபுயாண

• நபபபாருநடபாருமின

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ON REFLECTION IN CONTRACTED

FRIENDSHIP.

Friendship with the wise, whose intelligence divines one's thoughts, is like eating a sugar cane from the top (as its sweetness increases more and more) : connection with persons without sweetness from the opposite end (the flavor decreasing of disposition is like eating it by degrees).

Avoiding the friendship of those who resemble elephants, seek the friendship of those who resemble dogs; for an elephant will kill his driver, whom he hath known for a long time, but a dog will throw at him is still in his body.

wag his tail while the spear

**Men cleave not to those, to whom
their hearts cleave not within a short
space, though familiar with them for a long time; but will the friendship,
interwoven with the idea of those intertwined with their hearts, be abandoned,
though they are for a long time absent?**

The preservation of friendship is when affection continues affection, like the flower of the branch, which, being blown, closeth not again: those who resemble the flowers of the pool, which, having blown, again close their petals, know neither affection, nor friendship.

நடபி றபிழைபொறுத்தல்
கல்காரொன ததான் னிவிருமபி

கொண்டாரை
அல்காரொனி னுமடக்கிகட்காள் லவேண்டு
நெல்லுகருமியுண்டு நீரகருதுகாயுண்டு
புலிதழ்பூறிற்ருமுண்டு

மடி. இனாதந

கிடவானகதிரமுத்தல்
கடுவிகைநாவாயகையகி

கருஞ்சேரப்ப

விடுதற்கரியாரியவழி வோனெஞ்சரு
சுடுதற்குழுடடியதி



இனஞ்செயி னுமவிடுதற்கரியானாத
துனஞ்ஞாதுறத்தற்குவதோது

னனஞ்சேர

வினஞ்ஞுததுதீள்வனாவெற

பகவளபவோ

கணஞ்ஞுததிறெறனுதவகை



குற்றமுமேவண்குணமுமொருவவண
நட்டபிஞ்ஞுததிரிவேனெனட்டான
மறைகா

வாவிட்டவனசெல்வழிச்செல்க

அறைகடலஞ்ஞுழவையநக

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ON THE ENDURANCE OF THE
FAULTS OF FRIENDS.

When those we greatly love and esteem as virtuous, prove otherwise, this ought to be carefully concealed; for rice in the grain hath a husk, water foam, and flowers some unfragrant leaves.

O Lord of the wave-resounding shore, where bright-rayed pearls are thrown up by the rolling billows and where float swift-sailing ships! if friends, from whom it is difficult to separate, possess not virtuous dispositions, they are a fire kindled to burn our hearts.

Is it right utterly to abandon friends, whom it is so difficult to forsake, though guilty of evil deeds, O Lord of the renowned mountains, which covered by the long stems of bambus pierce the sky? will men cut off their hand because it has struck their eye?

If, after contracting a firm Friendship with any one, I set myself to note his good and bad qualities, may I be cast into the hell, where the traitor, who discovereth the secrets of his friend, is punished, and may I be scoffed at by the whole world!

கூடாநடப்பு

சீநியாரகேசைமைசிற

நதசிறபடிறருய

மாரிபோலமாண்டப்பதததாமா

நி

வறநதககாறபோலுமேவாலரு

விநாட

சிறநதககாறசீநிலாரநடப்பு

துணனுணரவினாரோடுகடி-துகரவுடைமை

வினனுலகேடுபாககுமவிழைவிறருணனுல

உணரவிவராகியகூதியிடல்வாரப

புணரதனியைததுள்ளானது

பெருகுவதுபாலத்தோன்றிவைதகீபபேபால்
 ஒருபொழுதுசெல்லாத்தேநததுமருகெல்லாரு
 சததனநீளஞ்சோவரிசசாரனமவரிநாட
 பநதநிலாளரதொடரபு

முட்டுறறபேபாழினமுடுகிபெனருநுயிகா
 நடடாருருவனகைகீடேடேனனடடான
 கடிமவனகடடழித்தானசெல்வுழிசசெல்கடு
 கடுமொழிவைப்பதக

ON IMPROPER FRIENDSHIP.

*The friendship of eminent men is eminently
 illustrious, and as productive
 of benefit as timely rain ;
 but the friendship of the
 mean, even in the time of*

their prosperity, resembleth, O Lord of the country of clear waters ! the failure of rain in due season.

The enjoyment of the friendship of men of acute understandings is desirable as the joys of Heaven ; but connection with unprofitable men, un-instructed in science and literature, is a very hell.

Our intimacy with those, to whom we are not bound by the chain of friendship, O prince of the hills, the sides of which are covered by groves of tall sandal-trees ! though it seemeth day by day to increase, may be dissolved as instantaneously as the fire catcheth the straw.

If I stretch not forth my hand and deliver my whole soul without hesitation to my friend, when he is in distress, may I be cast into the hell, where the wretch is punished who hath violated the chaste wife of his friend, and may I be scoffed at throughout the far-famed earth.

அறிவுடைமை

வேம்பினிலி யுடகன் யி னுமவாழ்தனை

நீ னுசுவையா னு ந னுரியாதாமாது

கே

யின்நதி

தெனி னுமியடுபு டையாரகேணமை

மனநதீ தாமபககமரிது

கடலசாரந

துமினனீரபி றகருமவலசாரந தும

உபபீன டுவரிபி றததவா றற

ததம

இனத்தவனையரல்லொறிகடற்
நணசேரப்ப

மனத்தவனையரமகஞ்ஞென்பார
பாரஅனாப்புனவனப்படுகடற்நணசேரப்ப
ரைஅலுமொடலுஞ்செயபடுமாநல்ல

மருஉச்செயதியாரமாட்டுநதவஞ்ஞெனத்தார
விராஅஅயச்செயயாமெனநது

உணரவுணருமுணரவுடையானாப
புணரப்புணருமாமினப்பமுணரிந

நெறியதெதரியுநதெறிவினாதாரைப
பிரியப்பிரியுமானோய

Although the fruit of the plantain be ripened in the bitter leaves of the Vembu, it will not lose its natural sweetness; thus, although they who are naturally good associate with the bad, their friendship for them will not corrupt their minds.

NOTE. The tree here mentioned is that corruptly called Margosa (Amargozeira Port.); its botanical name, curiously formed from Sanscrit and Persian etymons, is "Nimba azadaracta". Its astringent leaves and bark are administered by the Indian, as the Peruvian bark by the European Physicians. The wood of old trees has a similar scent, and is used to adulterate sandal.

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Sweet water may be produced even on the

side of the sea-shore and salt water on the side of a mountain, O Lord of the cool shore washed by the waves of the Ocean! it is truly said that sensible men will not imitate those with whom they consort, but will preserve their own minds.

O Lord of the cool shore of the Ocean, where the thick-boughed Punnei flourisheth! will those, who are virtuous and impartial towards all, first contract and then dissolve friendship? than this should never be contracted, it is better that friendship

To be united in friendship with the prudent, who think of that of which they ought think, is productive of the highest felicity, and affliction is avoided by separating from fools, who know not what belongeth to friendship.

புல்லறிவானமை

அருளின்

நமுனாக்குமனபுடையாரவாயச்சொற

பொருளாக்கொளவரபுலவரடுப

ரஞ்ஜலலொ

ஏழையதவியிகழநதுனாககுமப

ரறகூழை

மூழைசுவையுணரா தாயகு

The moral precepts benevolently delivered by the kind-hearted, the wise receive to their benefit, but the ignorant, devoid of all good qualities, treat them with scorn; thus the ladle tasteth not the sweetness of the milk porridge it contains.

AUVEIYAR.

நற

முமணாககயத்தினல்லன்னருசேரநதாபடுபநல
கறமுணாககறமுரோகாமுதுவரகறபிலா

மூரகணாமூரககரமுகப்பரமுதுக

மட்டி-ற

காககையுக்கிரகசூமபினம்

—○○○○○○○○—

கறபிளவோடு

ரப்பரகயவரகடுருசினததால

பொறபிளவோடுபபாருமபோனறதேவிறபிடிதது
நீரகிழியவெயதவடுப்போலுமாதுமே

சீரோமுருசானடுருசினம்

As the beauteous swans flock to a fair pool covered with the lotos, so the learned (or good) love the learned (or good); and the ignorant and base gather together, like crows devouring a carcase in a field when the dead are burned.

Mean people are divided by furious anger like a fractured stone; and some there are whose divisions resemble the fracture of gold (which is easily reunited); but with the good, pursuing together the path of virtue, anger disappears like the wound made by an arrow in the water.

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ĀRANERI-DIPAN.

பலவாரத

நபனிலனவுமபகைகெடததாமபெருகுவுதும்
இவ்வாரககொன்றியதுவுமனியனவேபுகழ்
யது
ந
வ்வாரககண்டுபபதுவுநவிவாரநாயினமையும்
எவ்வாரககுமுயிரநிலியாமனபுடையபய
னென்பார

ஐயெனததாமபெருகுவுதும்நிலிசுவனிலவதுவதும்
உயதவவகெட்டுணரவதுவுமுணரதவறறபபிறருளதிற

செய்தவாநன்றாகுதலுஞ்சிறந்தாரசோறதேறுதலு
மெய்யனபையுணத்தினமேவியவனபயஞ்சூழ

புலிகொடியிற்றிற்றதலுமபொலவருவனவனவதும
அன்புபுணடுவருவதுவுமருஞ்சிறையில்கப்பபடலு
நீண்டகழுவினாநதிடலுவினதுதுபபுகருவதவனவு
கருபபலவினாரையனபகதலுலவரப

யஞ்சூழ

கற்பயிலினவியுணகபராயககண்ட

ரகளைபழித்தலுலு

சோறபயிலினகடுகனாச்செவிடராயுழலு

யது

தறசெய்யாகடுகாடுமைகவிததானப
லவுமெயதுதலும

அறபிரமனத்தவரகளைபயஞ்சூ
னறறவாரோ

Being honored by many; increasing in
feuds; giving to those who are in want;

prosperity by the extinction of
using always courteous speech;

rejoicing in the presence of good men; not being afflicted by any wasting
disease: these, they say, are the fruits of affection, the station of life to all.

Attaining to the highest honors ; being illustrious in knowledge ; enquiring after and fully considering the means attaining of eternal life ; causing benefits to others by instilling the knowledge of this into their minds ; searching into the words of the ancients : these are the fruits that gentle-minded man obtains in whose breast true benevolence existeth.

Birth in the state of an out-cast ; cherishing wickedness in their mind ; falling always into trouble ; enduring harsh imprisonment ; being impaled on a stake, or being deprived of their members : this is the fate of them in whose breast affection, praised in all writings, doth not exist.

As to the dumb, destitute of knowledge, and are contemned by all who behold them, as to the deaf who hear not the words addressed to them, and wander about neglected by all, and as to him who suffereth the cruelties he hath wantonly inflicted on others ; such, the wise say, is the retribution to those whose breasts are void of affection.

NOTE. The work from which this extract is taken is a composition of the Jainers. The primary dogma of this sect is that every act, whether good or evil, is necessarily followed by an appropriate retribution ; deafness, dumbness, and the like, therefore, are not natural defects to be commiserated, but the effects of crimes to be reprobated.

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SCA'NDAM.

ஐராயி துமொருவரானி ற ற லிபபடடுப
பேராதததா றயி றாகருதவிசெயவாரோ ற
திராதவொ டுயரி றசொதலேமாயதவினை
பாராபுகழ்பயனென னுகொவ்வாரோ

Whosoever unite themselves in friendship with others must support them with determined zeal, not regarding the severest suffering, not even death itself, but

considering only the fame they will acquire.

PAZHA-MOSHI.

மனுமனத்தானல்லாதமாந
உத்தேவாதன,

உனுமனத்தனாகிபொழுதிற்
செனுமனத்தார

பாயிராயுநிப்படைதொககாடு
வனசெயப

ஆயிராயுககைகடுகாரகல

When a pre-eminently excellent king
of faultless mind manifesteth by his
conduct that benevolence existeth
in his heart, what can all his enemies, boast-
ful of their origin, though assembled in one
sufficeth for a thousand crows.
camp, do against him? one stone

RA'MA'YANAM.

எனபுதோலுடையாரக்குமி
விராகநதம

வனபகைப்புலனமா
சுறவாயப்படுதன

முனபுபினபினநிழவுலகத்தினும

அனபினல்லதோராகமுண்டாகு

மோ

வையமன னுயிராகவமமன னுயிர
உயய ததாங்குமுடலன்னம்ன்னருக

கைபரின நியறநகூடவாதருன
மெய்யினிநபின

வேளையுமவேணடுமோ . To corporeal beings
of bone and skin, or to incorporeal beings,
divested

all sensual taint, the cause of burning enmity,
is there any thing in the
three worlds, either first or last, superior to
affection.

Kings who are as the souls of the world and
as bodies supporting all other souls, without
doubt are not deficient in virtue; for, when
confirmed in true benevolence, are sacrifices
necessary?

SIRUPANJA-MU'LAM.

வெநதீககாணவெண

னெயமெமுருகீரசேரமணனுப

நதிகுலம்

குண நுபா லு ண ண கி ழ ந தி யி
ற சி றி தெ னி லு ள
கு ண நு பா ற ண டு ம ப ய ன

முதிர்வுத் தேர்வு

குனதுபாறக்டுமபயன

(239)

Butter and wax melt in the hot fire, in the water clay, salt, and the paste of cool sandal; however little be given by those whose liberal minds resemble one of these five things, the fruit from will be like a mountain. generation to generation received

water clay, salt, and the paste

of cool sandal; however little be given by those

whose liberal minds resemble

one of these five things, the fruit from

will be like a mountain.

generation to generation received

EL A'DI.

சாதல்பொருள்கொடுத்தவினசொற்புணர்வுததல்
நோதப்பிங்விநகவறலேயாதவின

நோதப்பிங்விதகவறலேயாதின்

அன்புடையாரககுள்ளனவாறுகுணமாக
மென்புடையாரவைத்தாரவிரித்தது

In treating on death, bounteous acts, courteous speech, the pleasures of friendship, pain for others' sorrows, and the grief caused by separation, the sages of gentle disposition have shewn that these six are common to those in whose breasts dwelleth mutual affection.

NANNERI.

பெரியவரதநநோய்போற்றி றரநோயகண்டு வளம்
எரியினிழுதாய்நெனக தெரியிழாய்
மனகுபினியால்வருநதுமபிறவுறுபபுக
கண்குகலுமுமேகண்

பேர்நிரூதாககுமபெருநதுயர்நதாங்கியே
வோமோடுகாககவினாஞ்வாரநேரிழாய்
மெய்செனறுதாங்குமவியனகோலிடிதனமேற
கெசெனறுதாங்குங்கடிது

தவகுஹ தீரவுன்னாரதளரந துபி றரககு றூஉம
 வெவகுஹ தீரககி ற பாரவிழ்நீ யோர விடகன
 கஹ யி குவநீ ககககாருதா துலகின
 கிஹ யி குவநீ ககுமேகின று

The worthy feel the griefs of others as their own griefs as butter melteth in the fire : thus, O thou who art ornamented with choice jewels ! the pain caused to a limb by a local disorder the eye beholds and weeps.

The truly wise hasten to sustain the griefs sustained by others and to protect them courageously, O thou who art adorned by polished jewels ! thus, the arm receives on itself and sustains the blow of the club which the body would otherwise sustain.

(240)

The worthy think not of supplying their own wants, but endeavour to supply the pressing wants of others : thus the moon, heeding not the removal of the darkness of its own spots, chaseth away the darkness which filleth the world.

NOTE.—The allusion in this and other extracts to butter melting in the fire, bears in Hindu poetry a more dignified character than it would in ours. By this process is prepared *clarified butter*, which being used in oblations is considered a sacred object, and this simile in its full extent means, that, as crude butter is exalted in its nature by being melted in the fire, so is the heart of man by being softened by love.

INIYANALPADU.

தங்கணமாபுட்டையாரதாமவாழ்தனமுன்னிநிதே
 அங்கணவிசுமரின்னகனி லாககாண்டின்னதே
 பங்குமின்செய்கையராசிப்பரிந்தியாரகரும
 அன்புட்டையாரதவினிது

For men to live happily with their kindred is pleasant, and pleasant it is to behold the full moon among the beautiful clouds; the abundant love, kindly bestowed on all by those whose actions are free from guilt, is most pleasant.

NOTE.—The title of this work signifies *forty verses on pleasant things*; and every thing, which, according to the notions of the Hindus, affords delight is enumerated in it. There is another work under the title of இனஞ்செய்தது *forty verses on unpleasant things.*

NIDINERI-VILACCAN.

இனியவொனசொகி னுமின்சொ
 லெனினரா

கனியமொழியுங்கடுவேயனல்
 கொளுததும

வெங்குதாமவெய்தெனி னுநே
 ராயந்ரகருமெய்பொடிப்பச

சிவகிருளிநதுங்கொலும

The words of the benevolent, whatever they are, are pleasant, but even pleasant words from the malevolent are poison: though borax refined in the fire cause great heat, it cures diseases, while arsenic, though cooling to the body, kills.

வெறழிற் றேறசேமபொனவிநிகடற்
தேவெணமுததம்

பொறழிற் றுமபூமுக்கதேதேவினிமைகற் றிற் றே
பெண்ணழகுநலிற் றததேதேபராபபொருளினபல

கண்ணழகுசெய்தயைததேதகாண்

(241)

*As the red gold is found in the mountains,
and the white pearl in the broad
ocean ;*

*As the sweetness of honey pertaineth to the buds of flowers arrayed in
beauty : as in chastity lieth*

*The beauty of women, and to virtue belongeth the endless felicity of heaven ;
Know that the beauty peculiar to the eye is active mercy.*

NOTE. This is cited as an example in the *Tonṇūland is*, I believe, the composition
of the author, *Vira-māmuni*.

A STANZA.

நனமழைபெய்தலு

நற் பெண்ணவிரைத்தலு

நனமொழிகடுகடலுநற் கிழிடு

நாககலு

நனமணிபபூணலுந

நகைவசுவைத்தலு

நனமையெனகுறணஞ்நனமை

யெண்ணருள்

*Not the fall of seasonable rain ; not the embrace of beautiful women ;
Not listening to eloquent discourse ; not the sight of finely finished pictures ;
Not the ornament of precious stones, nor the tasting of delicious viands ;
Think not that these constitute the good of man, but know that real good
consisteth in benevolence.*

A STANZA.

அருளுடை கீர்னருநீரன நெல்லோரகரும அநிகராம
பொருளுடை பபூவுவிவானீரவிழும்பொதிருகருமருள்
உருளுடை வீரகுயேலும்ரச னாககொண முடியுந்
தெருளுடை பபாரமகிழவுமெய்யயனியல்வீதனருளே

*The quality of mercy is not strained, but is alike to all ;
It droppeth as the gentle dew of heaven on the plenteous earth ;
Not the spear of the car-borne hero, nor the crown of the monarch,
Nor the pomp and glory of the world ; not all these, but sweet mercy is the
true ornament of man.*

NOTE. In this stanza an imitation of a well known passage in Shakespeare is attempted ; the conclusion is somewhat compressed and the whole accommodated to the general

style of Tamil

poetry.

The following effusions on divine love, seem to deserve a place here as this affection is the acme of that benevolence on which this Chapter treats.—There are two works in Tamil, consisting, chiefly, of selections, intermixed with original verses, from the Védanta and Saiva Sastras, arranged under the same general heads as the Cuṭal and entitled பெருந்தூட்டு Great compilations: they were composed by two Sūdra Saṅgāsī, named Tatwa-Rāya Swāmi and Sivapracāsa Swāmi. The work of latter was abbreviated by one of the disciples of the author and it is from this, called குறுந்தூட்டு The lesser compilation, that the last of these extracts is taken.

TIRU-VARUD'PAYEN.

இன்பிவின் ஓதனறவினமுண்டேவன்புண்டாம்
அன்பினிவிரேயது

*If love exist in this world the highest bliss
this is closely united to love.*

will be attained hereafter, for

TIRUMULA-MANDIRAM.

அன்புருசியமுநீரனடென்பார் நிவிலார
அன்பேசிவமாவதியாருமறிகிலார
அன்பேசிவமாவ

தியாருமறிகதரின

அன்பேசிவமாய்மரநதிருநதாரோ



என்பேவிறகாவின்

றசநியறுததிடடுப

பொன்போறகனலிறபொரியவ

றுபலி இம

அ

என்போடுருகியகருமுழவாரகனறி

யென்பொன்மணியிவனயெய்தெ

வாணனாதே

The ignorant think that God and love are different ; none know that God and love are the same ; did all men know that God and love were the same, they would dwell together in peace, considering love as God.



To those of soft hearts, whose minds are melted by divine love, although their flesh be cut off their bones used as fuel and their moisture dried up by wasting in the golden flame, and to those alone it is not forbidden to approach the God, who is the golden jewel of my soul,

அன்புடைமை

அண்ணலேவரு

நதுகினதேறராவமெபெரிதெனனுளளத

தெண்ணமுடிதுவெயனறிசிறையொருபொருளும்வேண்டேன்
கண்ணியபொருளெதெனன்றகருதருகழலகடகனரேப
யுண்ணெயிழைகருங்கியோவாரதோவகிடவேண்டுகவேண்டுக

சித்தனேயுவரியென நுமிரப்பன
தேசிகாவுவரியென நுமிரப்பன
சித்தனேயுவரியென நுமிரப்ப

ன

நிம்மலாவுவரியென நுமிரப்பன
சித்தனேயுவரியென நுமிரப்பன
சொருபனேயுவரியென நுமிரப்பன

எத்தினாலுமெப்போதுமிரப்பன
எம்பிரானகழறகெவ்வியிலன்பதே

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அனபினபெருமை

பலையினீறுஉசாமகோசர்மெனமாலயன
மயலெயத

அறியுமாருருவருமவிரகநகிகழரியவன்வன்னபிற
செறியுமாசறவுவிருளகடியுமதநிகழுளவருடி.கொண்டே
யுறையுமாதவின

னபினனபெருமையையுணரபவொவ்நதே
முழுதுநதனவண்

யேதழுவிடநழுவிடுவலமாரினைவநது
பழுதொனநினறியபததிநலவவ்வியினிற
படுமெழுமதுகண்டால்

எழுதுககல்வியுநிலவருநறறவக்கரும
யோகஞானமுமெவடுக . அநிவொன
நினறியவனபினனபெருமையையுறைய
வுழுடியாதே

அனபரதஞ்சிறப்பு

அவமந

மறைகளெல்லாமருவமென நுனாகருதீயே
புவியினிலுரு

வதாசிப்புகுநதுறத்தேடியேயகு

நவமுநுமீனபருளளநாடி.யேவாழ்தியெனரு
ல

அவமநுமனபரமேனமையறிபவொககேயெ
யகே

அனபரதநிறமிருதி

சுடையிலிணப்பரிததுநதவியிலிணப்பறிதது
ருசீவாரதாநுகறகவிவகம

உடையெனப்படுகதுமுடைதவனத்தவிரநதுமுனுறகவகளைததுறநதும
படிதநிநசருருமவாய்வுமயினதுமபாரிடைககலிடைததுயினது
மீடையதுறதுமுமயையருடசொருபனமெயருளபெருதவரககியல்பே

செயவன்மறையாரமறைவன்செயயாரசெகமெ
லாமசையிநுமசையாரமெயயலதுனாயார
மேவினரபவங்களுவநதுயிநநதிடவல்ல
விதியாரகதவமநியாரகாதவரபகருரகருள
லாறகருதிடவநியார

நியன்றசொருபனடியிலிணகரு
நியவழகுநுமனபரோனபவரோ

ON DIVINE LOVE.

O God! I intreat that the high aspiration of
my soul may be accomplished; on this only I

think, this is the only thing I require. That on which I thus think, is that love of thy sacred feet may melt and soften my heart, and I desire, fervently desire, that it may never diminish, but for ever increase.

O Almighty!

It is thee I ever desire;

O Instructor! It is thee I ever desire;

O Eternal! It is thee I ever desire;

O Immaculate!
It is thee I ever desire;

O Most holy! It is thee I ever desire;

O Enlightener!
It is thee I ever desire;

By all means and at all times I desire

To be filled with the boundless love of the feet of our God!

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THE EXALTED NATURE OF DIVINE LOVE.

The final object of the Scriptures, which cannot be expressed by words and which Vishnu and Brahma are puzzled to comprehend; the eternal Being whom none can fully know, removeth darkness from the understanding of those who are steadfast in their love towards him, and dwelleth in their enlightened minds: who, therefore, can comprehend the greatness of divine love?

*When God, the cause of all, who
grasp, cometh and is taken in the*

*even when wholly embraced eludeth the
net of the good deeds of sinless piety,
where is the utility of letters, of science, of
or of contemplative wisdom? Unspeakable
which nothing can destroy.*

*the brightest acts of devotion,
is the greatness of divine love*

THE GLORY THE LOVERS (OF GOD).

Thou, whom all the Scriptures, by which sin is dispelled, declare to be without form, taking on thee a form and entering into this world, searchest for those who rejoice in love, and, having tried their hearts, conferrest happiness upon them: where, O where, are they who know the greatness of those who feel divine love in its purity?

THE EMINENT NATURE OF THE LOVERS (OF GOD).

To wear tangled hair, to poll, or shave the head, to be clothed in garments dyed yellow or colored by ochre, to abstain from flesh-meats, to observe fasts and vigils, to swallow only the wind or dry leaves from the earth, to sleep on the bare ground or on stones; these painful inflictions appertain to those who have not attained to the true love of him, who is the manifestation of love.



They who conceal nothing they do, who do nothing that ought to be concealed, who when the universe is shaken are unmoved, who speak nothing but truth, who open not their eyes to the faults of others but to consume them to ashes, who are ignorant of deceit, who have no thoughts, either of friend or foe, but such as proceed from benevolence, may truly be said to be adorned by the love they bear to his feet, who is the manifestation of goodness.

NOTE. The different religionists of India are described in the last verse but one: *tangled hair and garments colored by ochre* are worn by the devotees of Siva, the saints of the Jainas *poll* their hair, which in their images, therefore, appears as if curled like the Negro's, and the priests of the Bauddhas are clothed in *yellow* vestments, while all abstain from meats, observe fasts and vigils, and practise other austerities.

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CHAP. IX.

விருந்தோம்பல்

On Hospitality.

This title, like most terms conveying an abstract idea in Tamil, is a compound, being formed from விருந்து *a guest* and ஒம்பல் *to cherish*.



II.

இ

விருந்தோம்பியிலவாழ்வதெல்லாம்
விருந்தோம்பிவேளாணமைசெய்துமபொருட்டு
(க)

To honor guests with hospitable rite,
Domestic life and all its various joys

To man was given.

“ To honour guests &c”—Hospitality, the chief duty of the domestic order, includes both the *reception of the stranger guest*, *Atithyam*, which, as already stated, is a religious rite, and the entertainment of ordinary guests, friends, relations, or neighbours. The simplicity of ancient manners, while it made private hospitality necessary for the support of the pilgrim or traveller, rendered the entertainment of them neither inconvenient or dangerous. It was formerly the custom, therefore, in India, as in other parts of Asia, to solicit the casual passenger to partake of the family meal; and in places, remote from great towns, where the manners of primitive times in some degree yet prevail, instances of this practice occasionally occur at the present day. Generally, however, the private entertainment of strangers, becoming by degrees incompatible with modern manners, and with the mixture of the several classes of society which has latterly taken place, has been superseded by the public establishments provided for their support, which, under the denomination of *Shāvāṇī* (from *śv* food and *āva* foundation) in Tamil and of *Sattham* (from the root *sad sit*, rest) in Sanscrit, abound in southern India. Originally these edifices, as is the case in many instances at present, it is pro-

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bable were always attached to the dwelling of the founders, from which in the course of time it was found convenient to separate them.

These establishments, as their Tamil appellation implies, differ from the inns and caravanseries, common in other countries of

Asia, by invariably

providing at their origin for the daily supply of food to strangers, more particularly to Bráhmans, Pandárams, or Pilgrims, and the maintenance of a certain number of fixed residents, usually Bráhmans. Sometimes, also,

schools for teaching the Véda, or the languages are attached to them. These endowments, it must, however, be observed, not infrequently cease with the life of the founder and the building only remains for the accommodation of passengers.

Besides these public charities, the rite of hospitality, as a religious observance, is considered as fulfilled by occasional feasts given either to Bráhmans, or other religious persons, according to the sect of the party. Such entertainment, though not conforming to the letter of the law, which applies only to the occasional sojourner, nor maintaining the purity of ancient manners, are deemed, nevertheless, highly meritorious in the giver; his intention, not the regularity of the act, being chiefly regarded. With respect to the partaker, however, they are more or less derogatory, according to the degree of avidity with which they are sought; for it is declared that the Bráhman-parasite, who, under the pretence of superior merit, or of the sanctity of his tribe, seeketh to participate in the food of others, is on an equality with the *foul-feeding demon* called Vántási, ஐயாந்தாஸி.

The private entertainments of the Hindus are almost invariably connected with some solemnity, or with some circumstance the memory of which it is wished to retain, such as marriages, the commemorative ceremonies to ancestors, appointments to public stations, or the readmission of a disqualified person, after the performances of the proper Práyaschittam, or expiation, to full communion with his caste. In the latter case an

Entertainment, always

given by the offender, is imperatively necessary; as the act of eating with him is the sign of the entire remission of his offence, and of his complete reconciliation with his fellows. The following instance may perhaps, not inappropriately, illustrate this, though, as relating to manners rather than sentiments or opinions, it is somewhat foreign to the intention of this work.—The mother of a female child of the Bráhmán caste, who had been finally degraded for some crime, was inadvertently permitted by the family to retain and nourish her daughter for some time after her excommunication. This circumstance was, at first, overlooked, and in due time the girl was married to a respectable Bráhmán, whose friends, coming at length to a knowledge of this blemish in the education of his wife, were urgent with him to put her away. As the young man was not willing to consent to this, an assembly of Sástris, learned in

laws, usages, and ceremonial rites (யன் லோகாநீரோஷா) was convened, from whom a favorable decision was obtained and a mild expiation prescribed. At an entertainment given in consequence, to which most of the Bráhmans of the place, who subscribed to the legality of the proceedings, for some doubted, were invited, the female, restored to all her social and conjugal rights, was appointed to serve the water which is sipped from the palms of the hands while reciting a prayer, both before and after meals (செய்தல் பாலம்), the salt, and the pickles, of which all present partook.

இருநூறு being settled; இருநூறு, of which this is the ger. means not only to be, but to be settled, established, resident, as வீடுசேர் முயகாத்தல், வீடுகளில் நேன் I reside in the Agaram of Vira shózhen.—ஒம்பி protecting; the ger. of ஒம்பல்.—இவ்வாழ்வது that which belongs to domestic life; a compound of இவ் a house, domesticity, and வாழ்வது the pron. part. neu. of the fu. of வாழ்தல் to live, flourish.—எல்லாம் all.—விருநூறு guests.—ஒம்பி cherishing.—பொருட்கு liberality.—செய்தல் the doing.—பொருட்கு is the cause. struing this couplet, the whole of the second verse to செய்தல்

In con-

inclusive

must be considered as the nom.

to the sub. v. understood; பொருட்கு, as governed by this verb, and as governing the last term of the first

verse, எல்லாம், in the gen..



II.

வகன்மர்நதுசெய்யாளு
றையு

முகன்மர்நதுநலவிருந
தோமபுவானில (ச)

He who with smiles
receives a virtuous guest,
Shall see Prosperity, with
joyful mind,
Make his abode her
home.

“ Prosperity ”—The phrase corresponding with this word in the original, *வகன்மர்நதுசெய்யாளு* *she who causes the mind to rejoice*, is a periphrasis for ‘Tiruv or ‘Sil, the same as *Laeshmi* (which word is pronounced *Lucky* in some of the *Pracrits*) the consort of *Vishnu*, the Goddess of good fortune, invoked as the bestower of wealth, honor, felicity, and all good gifts. Arising in *hell* from the ocean, and being the personification of beauty, grace, and

elegance and the dispenser of pleasure, she resembles, also, the Uranian Venus, and like her is revered as the mother of nature, the primeval
genitrix of all existent things.

அகன், the same as அகம், *the mind*.—அமரது *delighting*; from அமரதல் *to become quiet, be pacified*.—செய்யான *The Goddess of prosperity, a name of Lacshmi*: it is formed by the fem. affix ஆள் from செம், convertibly by special rule to செய், meaning primarily *red*, secondarily *elegant, beautiful*.—உறையம் *will frequent, dwell in*; the 3rd pers. su. of உறையதல் *to crowd together*, governed by the preceding term.—முகன் . for முகம், *the face, the countenance*; this term, originally உருபம், affords an instance of a Sanscrit derivative, of which few occur in this work.—நன் the root used adjectively for நன்மை *good, worthy*.—விருந்தி *a guest*.—ஓம்புவான் *of him who cherishes*; the pron. part. fu. mas. ஓம்பு. sing. of ஓம்பல்.—இவ் *the house*; the nom. for the

ac. governed by உறையும.

III.

செலவிருநதோம்பி வருவிருநதுபாரத்திருப
பான

நலவிருநதுவான ததவரககு

(கூ)

He who, while one rejoiceth
in his cheer,

Awaits with anxious mind a
coming guest,

Will be a welcome guest
to gods.

“Will be a welcome guest”—Among the ancient Europeans the rites of hospitality were regarded as under the immediate protection of the Gods, of Jupiter especially, thence called the *Hospitable* (ἑνός), and the people were taught to believe that the deities resorted to the earth for the purpose of trying the disposition of mankind and were often entertained under the guise of strangers. Ovid relates the story of the metamorphosis of an exten-

sire country into a lake in consequence of the inhabitants of a thousand houses having refused to receive Jupiter and Mercury, who applied for shelter in a human form. A fable, similar in substance and intent, is told by the Hindu Mythologists of *Anna-pérna*, Parvati in the character of the Goddess of abundance (whom the Romans it is worthy of notice worshipped under a similar title corrupting *pérna* into *perenna*), who was thus driven from the

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doors of the parsimonious inhabitants of Cási, when she sought their hospitality in a similar disguise. Other fables of the same kind exist, from which that contained in the following extract is selected by the author of the *Magà-nídi Sulàmaní* for the illustration of this Couplet.

வெண்பா

தேசபுகழ்மாறனறெளித்தமுலையமுதிட
 மசஹுடனபோந்தானிரவகேசா தேபகங்காற
 செவவிருநதோம்பிவருவிருநதுபாரத்கிருபபாண
 நலவிருநதுவானத்தவரககு

உதாரணம்

வகதவிருநதுகனை மிடடுவருவிருநதுக்குவழி பாரததிருக்கிற சமுசாரி
தேவர்களுக்கும் மனமையாகியவிருநதுகனாவனென்று குறளிலே இருவுள்
மபற நிரூபித்திருதாரணம் - இவ்வியான்குடிமாதனென்ககால் முமவந்தநிரு
ததுகளுக்கனை மிடடுக்ககாண்டு வருநாளிற பாரமேசுவர்ன சேவதவணயி
னையதிருத்தரித்திரமாயிற்று நதசசமயத்திலுரத்தராத்நிரியின் மகையின்
வணந்தகொணம்சுவர்னசங்கமரூபமாயவந்தனனயகேட்டாரபபொதொ
னறுமுதலியிலுரத்தினுலகதமகையிலுமிருட்டிலுமபொயனறுவிரைத
தெல்லவிரை முவிரையவாரிகொகாண்டுவந்தனமவணயாளகையிறகொடுத
தனதசச்சமககையிறவுல்லாத்நினுலவிட்டடைப்பிடுவகியந்தவிறகினுலனனரு
சமைததுசசங்கமரககமுதுபடைக்கச்சங்கமரூபமாயமுதுகருவந்தவீசுவர்
சகதொழித்தனரிடபவாக்ஞாந்தாரயக்காட்சிகொடுத்தவிரையான்குடிமாற
வணக்குடுமபததுடனெயிலுசத்திககையுத்தகொகாண்டுபொருளாதலா
றபரித்ததுவருகிற வர்களுக்கனைவகொடுக்கிற சமுசாரிகள்தேவர்களுக்கும்
மேலானவிருநதுகனாயமோட்சமடைவர.

STANZA.

The glorious and renowned Māren having prepared food for Siven from the sprouted corn sown in the fields, went with the God to heaven O Irangésara! thus he, who, while discoursing with and SERVING A GUEST JUST ARRIVED, EXPECTS ANXIOUSLY A COMING GUEST, WILL BE A WELCOME GUEST TO THE GODS.

EXAMPLE.

In this couplet HE has vouchsafed to declare that the house-holder, who, while serving a guest just arrived with food, looks towards the road in expectation of a guest about to come, will be welcomed as a most distinguished guest by the Gods. Of this take the following example. After Māren of Hriyāncudī had for a long time been in the habit of supplying all who came to him as guests with food, the Most High, for the purpose of trying him, permitted him to fall into extreme poverty. At this time Iśvaren came in the middle of the night and drenched with rain in the form of a Jangamer

(a religious person of the Saiva sect) and requested food. As he was then destitute of all other means of affording the assistance sought, he went out, in the midst of darkness and rain, and, plucking a quantity of sprouting rice-seed, which had been newly sown, he returned and delivered it to his

wife and, having no firewood to dress it, pulled down a part of his house for that purpose, and placed the rice thus prepared before the Jangamer. The God, who had requested food in this shape, greatly pleased at this action resumed his proper form, appearing as the bull-borne Deity, and carried Māren of Ilēyāncud'i with all his family to Caylāsar (the heaven of Siva). Therefore, those house-holders who liberally supply food to those who come hungry to them, will become the illustrious guests of Gods and attain to eternal bliss.

செல் who has come; this is an instance of the காலிகூரதபெயரெச சமவிவரணத்தொகை (see the நன்னூல் Chap. II, சொல்ல தகாரம், Sect. 3, பொதுவியல்), the root செல் being used in the sense of சென்ற the past.

part. of செல்ல to move, go, secondarily to reach, or arrive at. — விருந்த a guest. — ஁ழமி cherishing. — வரு who is about to come; the construction is the same as that of the first term, but செல் has a past and வரு a future meaning. — விருந்து a guest. — பாரதகிருப்பான் he who continues expecting; a compound of பாரதது the ger. of பாரதல் to see, look, look for, and இருப்பான் the indef. pron. part. sing. of the future of இருத்தல் in a frequentative sense. — நல் good, acceptable. — விருந்து a guest. — வாணததவாகு to those who inhabit heaven; a conj. appel. from on வாணதது the obl. of வாணம் heaven.



IV.

மேர்ப்பககுழையுமனிச்சமுதநதிரிநது
 நோக்கககு ன. முயும விருந
 து (உ)

As that sweet flower which
 droops its head and dies,

When once its fragrant odor
 is inhaled,

From an averted face so
 shrinks the guest.

“ As that sweet flower”—The *Anicham*, the
 flower here meant, is said to
 be of so delicate a nature, that being once
 smelled without being touched, it immediately
 withers and falls from its

stalk:—வாடாதயனிச்சபூவ், அஃகி

குநினைமெனவொண்பதாம் it is here said that guests are even more de-
 licate than the unwithered *Anicha* flower, are Parimèl-azhager's words in
 explaining this allusion, and a very delicate flower of this name may exist, or

some species of the sensitive plant may be meant, but it is more probably a mere creation of the poets.

மேரப்ப *being smelled*; the inf. used as the ger. of the pres. tense.—
 குழையும *which fades*; the fu. part. of குழைதல் *to fade*.—அனிச்சம் *the Anicham flower*; the nom governed by the sub. v. understood.—முகம் *the face*.—இருநது *when averted*; the ger from இனிதல் *to turn, turn away*.—நோக்க *beholding*; the same as the first term.—குழையும *who is dismayed*.—விருநது *the guest*; the nom. governing the subs. v. understood. The construction, which in English must commence with the last term, is—*The guest, who is dismayed on beholding an averted face, is an Anicham flower which fades when smelled.*

ILLUSTRATIONS.

AUVÉIYAR.

உணவீருண்ணீரொன

தேயுடடாதாரதமமவியில

உணவுகளை கோடிபெறும

The abstinence of those, who refrain from eating in the houses of the inhospitable who intreat them not kindly to take food will be rewarded ten-million fold.

CA'SI-CA'NDAM.

தேவரதே

னபுலத்தோர் துறந்தவரககனித்தசேடந

விலிமிரதினுமினிதாம யாவரோயெனி னுமதி

கியறிநததோரிமையவீ கங்கவரககன நிக

கூடலபேர் வாழநதபாழவயிற்

தனிநகொட்டுதற்கமைத்த உணசோறு

நாவுறைபுழுவாமென்மறையவதை துநவின்றிடு

ம்மனபரணகுணரநதோர்

விருநதினனுகவொருவன

வநதெதிரினவியத்தன்னமொழியினை துணாததல

திருநதுநநோககவவருகெனவுணாததலெழுந்தன

முனமகிழுவனெஃபபல பொருந

தும் திறவன நனருகுறவிருத்தலே பாடுமென்ற
 பின் செவ்வயரதல் பரிந
 துநன முகமனவழுகுகலிவ்வொன
 பாடுஅழுக்கமுமவழி ப.நிபண்ணப

The remains of food offered to the gods, to ancestors and to holy-men, is as sweet as ambrosia, but, besides that which may thus be given to guests, whoever they may be, to departed souls and to deities; every grain of white rice prepared only for the wasteful stomach, profound as a well, is a worm on the tongue: this the excellent Sages say is declared by all the scriptures.

When one as a guest seeketh hospitality, to pay him due respect, to address him in courteous and pleasing language, to receive him cheerfully, to intreat him to advance, to rise on his approach, to entertain him with exhilarating discourse, to attend assiduously by his side, to accompany him for a space when he departs, and to treat him with all civility and kindness during his stay; the observance of these nine rules shew an urbane disposition.

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BA'RADAM.

பொல்லாதனவாமபலபலதனைமைகளபோககி
 வேதநலவரமெனவேபுகலுவதே
 றபதுநனமையாமாற சொல்லாயதனி
 லெந்தியரதுயதகிடத்தாயமையோடும இல
 லாதுடையோன்முதனித்தாறறுதலே நநமா
 மே

ஆசிராமவக்ளினமேமபநுதனமையும்

நியதானம

பேசியதனமையினருக்கியமுமபலபெற்றறி
பயிலலாம

ஹைசயி னாலவிருந்தோமபு

தலாய்தறகொவவுருதாற

காசினிமேறபலகோடியறவகளுககாண

டி.யனருன

To eschew every thing which has a tendency to evil and to adhere to the right path, as declared in the scriptures, this is virtue; but superior to all that is therein declared is the due the entertainment of guests, with purity of mind, by the householder.

Hospitality is superior to every other quality pertaining to the four orders, to the fame obtained by the most courteous liberality, and to every species of renown:—"Behold," said he (Siven) "of all possible virtue on earth none is equal to this."

PERUNDEVANAR BA'RADAM.

வருநடுயொருவனபானமறருருவனவந்தாற

பொருந

தயகமலரநதுபோறறுவிருந்தேறறுத

தனனாவினநன் தா னுதவகனாகிலவற

கினனாநர்கேயிடம

மலர்நத முகத்தா னும தூவுரையா னு
நலந்தந

இடுவரகண லோரபுலந துருநத

இனனூழுகத்தான ருளா இடுமபொ

ருள்கள

தனமுறபயனு னுடோதான

*When one cometh in distress to another, if he
recieve him not cheerfully and respectfully as
his guest, and assist him not according to his
means, he'll
will be his certain abode.*

*The worthy
and with sweet*

*confer benefits, with a face smiling like the opening flower
and pleasing words; but if wealth be given with a lowering
and unpleasant countenance and without
profit the giver?*

benevolent feelings, how can it

NOTE. This work, which is written in the

species of verse called வெண்பா, is distinct from the one previously quoted which is composed in quatrains of various measures called வீருத்தம். It is attributed to one of the Sangattār, or Members of the ancient University of Madurei, and, with the now lost. exception of about a quarter part, is

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RA'MA'YANAM.

ஆறுதன் இடனவருமரு சொன்மாதரை
யுறுகொண்டவக்கதன் இயிரகொண்டேகிடுருன்
ஞ்சாறுதன்னயலுனொரபகிகுத்துயதனுளோன்
ஏறியகது மிடை யா னுமே றவே

May that station in Hell be mine which is merited by the cravens who abandon to distress and affliction women, of delightful converse, the companions of their way, or by the gluttons who eat by themselves while others hunger around them.

NOTE. Baraden the second son of Dasaraden

imprecates this severe retribution on
himself to satisfy Causali,
against her son Rāmen.

that he was not privy to the practices of his mother

TANDALEIYAR-'SADAGAM.

Caicai

திருவிருத்த ந கண்ட வியாரவளந
டாட்டிவிவாழ்கைகசெதுததுநல்லோச

ஒருவிருந்தாதினுமினறுபுண்டபகற்பகல்மோவுறையவந்த
பெருவிருந்தகருடசாரஞ்செய்தனுபயிமின்னுமெங்கேபெரியோனானது
வருவிருந்தே'தினப்பதல்லலிவிருந்திராதுனுஞ்சோதுமருந்ததானே

The worthy house-holders, who dwell in the country blessed by the sacred
Tandaleiyar (a title of Siven) consider the day in which they have no guest
as no day: after having treated honorably and dismissed the respectable
guest, who has visited them as a friend, they enquire anxiously for virtuous
men to partake of their hospitality, for the
food taken when no guest is
present is poison.

TIRUVIL'EI-YA'DEL.

அருநதினருந்திசுசலலவருநதுகின்முருமாவகே
யிருந்தினிதருந்தாநிற்பவினைமுதடடுப்பினனாம
விருந்தினரவரவுநோங்கிவித்தெலாமவயிலிவி
வருந்திவினடுஞ்சுருமோரோருழவர்பேர்வாடிநிற்பார

After those who have eaten have departed
are eating pleasant meats, the truly hospitable

and while their actual guests
again prepare food and stand

looking for the coming of other guests, as the owner of one only plough,
who hath sowed in his field all the seed he possesseth, standeth with a pale
face looking anxiously to the sky for rain.

ARĀ NĒRĪ-CHĀ'RAM.

அட்டுண்டு வாழ்வாரககுதிக்கெனருளுந் தும
அட்டுணனுமாடபெயுடையவரஅட்டுண்டு

வாழ்வாரககு வாழ்வார் திகெனரு னுணாததல
வீழ்வாரககு வீழ்வார துவின

10

Those who do not prepare food for themselves (religious persons) ought
be received as guests by the house-holders who do ; when house-holders
receive other house-holders it may be said to
the falling.

resemble the falling assisting

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NANNERĪ.

நட்டுலெரவாவான் ஊகமுகவடுகானடினபுநி

அலகோரவர்வால்முங்குபவலகோர

திருநதுதனிரகாடமுததென்ற

வவர்துதமர

வருநதுருசுழலகாலவர்

The worthy shew by their smiling countenances their delight when visited by the good, but they are grieved by the presence of evil-doers; thus the Mango tree puts forth its buds when the south wind blows, but is vexed by the whirl-wind.

ELA'DI.

இனசொல்லினமாட்சியிடம்

வினாணயாரபாரகரும

வனசொறகவிரநதுவகுப்பானெனமெனசொன

முருந்தேயகருமுடபேரலையிற்றிறையநரனும்
விருந்தேறபரவிண்ணாரவினாநது

He, who, avoiding offensive speech, receiveth all with courtesy and supplieth them with lodging and pleasant food, O thou of soft speech, whose teeth are even as quills and pruned as thorns! will receive the inmates of the sky as his delighted guests.

PAZHA-MOZHI.

நலகூரநதவரகருநனிபெரியராயிர

செவ்விருநதாங்கிசெவ்வெண்ணடாபொலவ

திநதவரசெய்யுமவருததவகுருவி

குறவகதுபபசசோருங்குடர

The wealthy ought not to become the guests of those in narrow circumstances, for these suffer great distress by exceeding their means in entertaining them; thus, when even the thigh of a feeble bird is wounded, its bowels rush out.

A'CHA'RA-CO'VEI.

முதுவலி

விதுனாகாவீரமவண்பாய

கிடகைஞ்சொழுவவரை துமென பதவிகசென குறவ
கூடுகடுசெய்யுஞ் சிறப்பு

There are five kinds of civility, which, besides furnishing them with food, it is said should be offered to those who sojourn in thy house; namely, a smiling and courteous address, water for the feet, a stool, a mat, and a place for repose.

GOVINDA-SADAGAM.

குழா துவண்டினருசனபகப்புவைத்தொடா அடுவதும
பாழானந்தததெருகவினிற் பூமணமபற்றிப்புந் துந
தாழாதடபி னுநவுகொண்டாடத்தககாரமவியிற்
கூழாவினுயினிதேயசுதானந்தகோய்ந்தனை

As the various kinds of bees neither touch, nor fly around the highly per- fumed flower of the Chan'bagam, but, attracted by the scent of an humble weed in a deserted village, alight upon it ; so, O Govinden, who art without beginning and without end ! if a little porridge only be taken in the house of the worthy, who receive those connected in affection with them with undiminished friendship, it affordeth pleasure.

NOTE. The "humble weed" of the translation is the shrub called *சருகரு*; it is a mean plant growing commonly among ruins and is thence used as the emblem of poverty. Criminals, when carried to execution, wore, as a mark of ignominy, a garland of its flowers.

INDIVENBA.

தென்பு

வெததா தெய்வமவிருநதொககலென ஸூட்சு

நின்புறத்தா ஸுண்டவினிதாமே - அன்புறநய
தகக உலாயன நித்தவித ஸுண்ணருன் காமின
கொகருநதலென்றேருநி

Sweet is his food to him who has satisfied the
Manes, the Deity, his guest,

and his relations; of him who void
of affectionate feelings eateth by himself
unaccompanied by worthy guests, the stork
swallowing fish is a type.

CHINTA'MAN'I.

அட்டுநீரருவிககுனறுததலென
வயிரநீதானா

குட்டநீரககுனறுததலென
லாறகுப்பைமேறகுவனெழுபா
விட்டுநீரவினவிசடுகணமினவி
முததகையவரகனலலாற
ப
புட்டபுபுத்தனபாநிப்பாரமிசையி
லவையனறே

மாசித்திலகண்மாளினகனறுததலென
உளசிறுதனமலுசெவ்வாடையுடையாகப்
பெசுப்பாவாயிசுகசெயனககையசுடுநறிக

கூசிககூசினிறபரகோடுதது

ண்டறியாதார

It is in the mountains, which abound
that the diamond is poured; the water

in contending streams and there only
 lily flowers only in the pool of deep
 waters and not on the dung-hill; hear, ye who have enquired, what I declare;
 they only are eminently worthy on the earth who eat after having distribut-
 ed food to others.

They who give not food before they eat shall hereafter stand shrinking
 with fear, holding in their hands a potsherd, and entreating charity, while
 in the cold month of Māsi they are clothed in a garment, formed of dirty
 rags, sewed together by thorns instead of
 needles.

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• ARA NEĪLĪPAM.

உருளாதவிழுந்தியமொன்பிறருதலைவனா
 யிருளாதபெருங்குந்ததகிறவனாயததோனதுதலிந

தெருளாதவிழுந்தியமொன்பிறருதலைவனா

பொருளாகவிருந்தின
 னாபபோற்றியவனபயனாகும

வளனாகையவழங்குதலிமவனாயதையிறபெருகுசெவ்வ
 மெனனறபாடினமையுநியனவேதுகரவதுவுந
 தளனாதவிழுந்தியதலைபபட்டநீனடுதலிம

வின

ளாதுவிருந்தினனாககலோமபுமபயனனதேற

வளமை யிறி துதுமியி றபி றததலு மவருந் தியுன்
 டிளமை கக னுனை றியிரந் துண்டெய்து ழுவது
 முளவென று பாருளுகெட்டு னாகீததேயோடு தலுங்.
 குளகேனுமவிருந் தினருகூடமு யுணருபயகுமே

வெறுமவியி றபி றததலு மவேண்டியதாமபெருமையுரு
 சி துமவனயி றிதிடுல்ககசசெயதொழ்ந் தறிருப்பதுவு
 மதுதொழ் ழும்கனருகியலெகதெய்தது ழுவது
 முதுந் தியவைவு துவிருநதை யோமபா தப்யனன்திற

To attain to the station (of Indren) the lord of the nine sources of immu-
 table wealth, to be born a prince in an illustrious and exalted family, to be
 mounted on a well-trained Elephant, and to be raised to great glory by
 the voice of fame, are the high rewards of the munificent reception of guests.

The means of acting with liberality; to enjoy without deficiency and in
 the highest degree unbounded prosperity; to eat delicious meats and to
 attain to the diadem of the lord of pre-eminent and exhaustless wealth; these

are the rewards for receiving guests with
 assiduous hospitality.

To be born in a mean and powerless family; to become emaciated by
 want and hardship at the tenderest age; to live in wretchedness by beg-
 ging alms in the meanest manner; this is the retribution to those who eat
 without bestowing on guests even common herbs.

To be born in the house of poverty; to want even the necessaries of life;
 to live without employment in a small hut, infested by white ants; to wan-
 der idly about attached to neither of the six occupations; this is their retri-
 bution who deem not the hospitable reception of guests the chief duty of life.

NOTE. The nine sources of wealth possessed by the King of heaven are five species
 of omniferent trees; namely, மந்தாரம் Mandāram சந்தாளம் Sandānam அரிசந்
 தனம் Harischandanam பாரிசாதம் Pārijātam and கற்பகம், Carpacam; the
 Cow, காமதேனு Camadhēnu, the conch சங்ககிதி 'Sancanidhi and the flower
 பத்மகிதி Padmanidhi.

CHAP. X.

இனியவைகூறல்

On Courtesy.

This title is composed of இனியவை the plural of இனிது that which is sweet or pleasant and கூறல் to speak, and might therefore be rendered more strictly, *On affability.*



II.

இ

னசொல்லாரமவனாடுபபடிநில்வாளு
செம்பொருளகண்டாரவாய்சசொல
(க)

Fair are the words of those,

but void of guile,

Who know that sterner
virtue should be joined,

To mild affection.

"Fair are the words of those" &c.—From the *first virtue* of domestic life, which consists in cherishing the social affections, and is usually expressed in our language by the comprehensive phrase *good nature*, that which may be called either affability, courtesy, civility, urbanity, or politeness proceeds as an effect from it's generating cause, and is essentially necessary to the right discharge of the *first duty* inculcated by the Indian moralist in the preceding Chapter. For a cold observance of the forms of hospitality, without that kindness of manner and cheerfulness of temper, from which social intercourse derives all it's zest, is justly considered as destructive of it's most essential quality, and as depriving the act of it's beneficial effects on the relations of this life and the expectations of the next.

It is extraordinary that in so opulent a language as the Greek, no term should have been found to express this virtue. Aristotle, on whose authority this fact rests, describes it as the intermediate habit between flattery and moroseness, between that disposition which inclines the feeble minded in all cases to sacrifice their own opinions in deference to others, and that by which men are excited to contend for the mere sake of contention. In all modern languages

the idea is conveyed by many synonymes of various derivation and shades of meaning; but in no case liable to be confounded with either of the extremes, servility or rudeness: five of them in frequent use in our own tongue, I have accumulated with ease in the preceding paragraph and might have added to the number. The Tamil, the genius of which is to hint rather than to define the signification of it's words, selects generally a single idea to indicate a class or series; and the author accordingly comprehends under a phrase, expressive of their principle characteristic, இனசொல்லுந் திவியகூறல் pleasing speech the several modifications of the primary notion conveyed by affability courtesy, and similar terms. The Sanscrit, the genius of which, on the contrary, is to assign distinct names to every possible operation of the mind, expresses the variations of the leading notion, by many correlative terms: thus மெதுமையாய்த் from மெது the mind, and a derivative from பு do, make, act, means a state of mind predisposed to courteous acts & urbanity:—உலா புகுவாய்த், from உரை speak combined with the particle ஁ well, and the inseparable proposition உ equivalent, to the Greek ἐν and Latin per, signifies affability; and உலாவாய்த் from the same root with உண் true, good, courteous intercourse, mutual civility; while உடையாய்த் and உபயோகமாக the first from உறு move, with a preposition indicating proximity and the second from உண் in composition with பு, are applicable to active civility, meaning courteous conduct, polite attention. All these are nearly synonymous in common use, unless a distinction founded on their proper meaning be intended, and signify neither more nor less than the preceding Tamil phrases; for in general language it is obviously indifferent whether the direct allusion be to the disposition of the mind or to the expression of it by word or gesture : hence it is optional to say உலாமெதுமையானே or உலாபுகுவாய்கூறும் or உடையாகிறான் உதிக் கொடு he conducts himself politely.

The Grecian moralist, whose meaning, like that of the author of this work, is some times obscured by the severity and terseness of his style, in treating on this nameless virtue, *seems* to make a distinction between the demonstrations of courtesy and friendship, because the latter are dictated by affection, the former not. This distinction would hardly be admitted by the Indian moralists, but it is no doubt founded in nature; for courtesy does not necessarily include any special affection towards it's object. Considered however, as an habitual virtue this theory of it's origin must be omitted, as it cannot be denied that it proceeds from affection in the abstract, from that tone of general kindness which the mind acquires by a just notion of right and wrong, the outward expression of which is complaisance and attention to others. Even the counterfeit forms of these, though in themselves unsubstantial ceremonies, have their source in the benevolent feelings by which social order is cemented; for those who possess them not are thus obliged, in outward expression at least, to imitate those who do.

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“ Sterner ”—“ mild ”—these epithets are not in the original and perhaps are not required to complete the sense; but they do not impede it and are necessary to complete the measure of the verse.

இன *sweet, pleasant*, the root used adjectively for இனிப.—சொல் *the words*.—ஆல் an expletive particle.—ஈரம் *an affectionate temper*; this lit. signifies *coolness*, but all terms having this sense are by the Tamil writers used figuratively to express *amenity of disposition*, in contradistinction to வெமமை *heat* and similar terms which signify *severity, harshness*.—அவனா இ, *united to*; a contraction from அனாவிய a part. from அனாவல் *to be united*.—படிது, lit. *chaff*, here *deceit, fraud*.—இல் *without*; lit. *nonexistent things*, being the 3 pers. plu. neu. of the negative defective இல்.—ஆம், contracted from ஆகும், *which are*; the su. part. of ஆதல்.—செம்பொருள் *virtue*; the terms forming this compound are செம் *red, bright, beautiful*, and பொருள் *a thing, wealth*.—கண்டா of those who perceive; the pron-part. masc. plu. of the

past tense of *காண்பது* to see, the nom. being used for the gen.—*காய* of the mouth ; the nom. for the gen.—*கொல்* the words ; the nom. governing the sub. v. understood which governs *கொல்* in the first line.

II.

இ/கன்மரந தீ தலினனறே
 முக
 ன்மரநதினகொலனாகபபெறின
 (உ)

Though bounty may rejoice
 the heart, yet words,
 Of courtesy, which dress the
 face in smiles,
 Will more avail.

In so much as national courtesy is indicated by idiomatic expression, the Indian tongues exceed beyond comparison those of Europe in minuteness of distinction and strength of hyperbole. The inhabitants of Java, which island was at an early period colonized from Southern India, have it seems, created two separate dialects, one of which in common conversation is used by the superior and the other by the inferior ; the Tamil does not go this length, the distinction being chiefly confined to the terminations of the verbs and pronouns. The highest expression of courteous adulation in the language is

தேவரீ, dévarî, which is the Sanscrit term देवः Dévali god conjugated in the second person plural, and literally signifies *ye Gods* ; it is equivalent to your Majesty.—தாங்கள்வர்கள் is scarcely inferior ; it is composed of plurals of தான் *himself, ipse*, and அவன் *he, that man* and is equivalent to your highness. From these there are several descents through தங்கள், *themselves, your excellency*, தீவங்கள் *your lordship*, தாம் *themselves, your honour* and நீ *you*, to the simple நீ *thou*. This honorific mode of speech, is common, also, to the first and third person ; I do not know whether a Tamil prince ever indulged himself in the use of the term தேவரோம் *we gods*, though the expression is grammatical ; but நான்கு for நான் *I*, and அவர்களுள் for அவன் *he* are used to make superior distinction, while எம்மே and அவர் *they* are often presumptuously or courteously employed, when difference of rank is scarcely apparent. In direct addresses it is considered respectful to use the vocative of the title appropriated to the caste of the person spoken to, either in the singular or plural as செட்டி or செட்டியாரே *O Merchant*, முதலி or முதலியாரே *O Cultivator*. அய்யர் from அய்யன் *father* is often prefixed, as தேருமய யாராசாவே *here Sir, O King !* and it is used commonly as the English *Sir !* to superiors and equals ; when it is intended to express great inferiority or contempt, the words அடா *mas.* and அம்மா *fem.* or more correctly உடா

mas. and *உழ. fem.* are employed and are equivalent to *Sirrah! Hussy!—Slave! wretch!* To fail in the proper use of the honorific distinctions, when really due, is considered a sign either of clownish ignorance or of offensive ill-manners; the expression *நமன நுசென நும* is nearly equivalent to the French *tutoyer*, to which we have no corresponding phrase in English, as at present the distinction does not exist in practice, though there was a period in our history when *to thee and thou* a person unadvisedly was the certain forerunner of strife. It must be observed that, like the English, the Tamil always uses in addresses to the Deity the simple second person singular, and that in the high dialect, among the more ancient writers especially, but few instances occur of the licence I have noticed; one of these cited in the R. C. J. Beschi's grammar *De Elegantiori Linguae Tamulicæ Dialecto*, I shall here notice.

This instance occurs in one of the ancient works, the *Chintāman'i*, where

the honorific is used to express the excess of joy with which the heart of a mother is overwhelmed by the unexpected recovery of a long-lost and only son. The Queen *Vijeivi*, the mother of *Sivagen*, the hero of the poem, was forced to fly, while far gone with child of him, from the field of battle in which the king her husband, *Satchanden*, was slain by his rebellious minister, and was overtaken by the pains of labor in a burning ground. Here she was compelled to abandon her new born infant, who was found and brought up by a man of the *Vaisya* cast. The mother took refuge with a society of

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holy virgins (*மாதவமகளீர women strictly devoted*, they are peculiar to the *Jaina* sect) in the wilderness, where she was discovered at

length by her son, after he had arrived at a mature age and had acquired great renown by many glorious achievements ; on this occasion she thus addresses him.

வாடடிற்றகுருகிறனவனவாள
மரிகததுநீததுக
காடடகததுமமைநீததகயததுயெறகாணவநதீர

சேடடிளமபருதிமாரயிறசேவகசாமியீரோ

யூடடரகரு
னடசேநதாமனாயடிநோவவெனருள

You are come to see me, miserable woman,
who forsook in the battle of
swords the king mighty in
arms and abandoned you also,
in the field of the dead,

O my lord Sivagen, whose breast equaleth in
beauty the newly risen sun, not
without pain to your feet, tinted with the bright
color of which the red Lotus
hath deeply drunk. In this verse சுவாமியீரோ

is the vocative of சுவாமி Lord
 conjugated as an appellative in the second
 person plural, in which form occur
 the verb வந்தீர் you have come and the
 pronoun உமமை you.

அகன the mind.—அமரநது rejoicing;
 the ger. of அமரதல to be in concord with, to
 calm.—ஈதலின than giving; the verbal in ல்
 in the 5th or 2nd abl. case,
 here implying comparison.—கனதே
 is certainly more excellent; the particle ஁
 gives this word an emphatic, and the
 preced- ing ablative in இல்
 a comparative meaning.—முகன
 the face.—அமரநது
 rejoicing.—இன் pleasant.—சொலன
 a speaker; an appel. from சொல்
 speech.—ஆக to become.—பெறின if he
 obtain; the subj. of பெறல் to get, obtain.

The sentence, constituting the second verse of this couplet, governs as a nom. the subs. v. understood, by which the term ending the preceding verse, நனநு, is governed.

NOTE. The latin commentator though he has rendered the gerund அமரநது in both places properly *rejoicing*, unaccountably reads both here and in the couplet ranked as second in the preceding chapter மரநது and states it to be used for மரநது the ger. of மலரதல் to bloom, flower. I can find no authority whatever for this reading.

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III.

பணிவுடையனினசொல்லு
தெலாருவற
கணியல லமறறுபபிற்

(ரு)

The grace of fair humility,

the grace

Of courteous words, do all
far more adorn
Than do all other
ornament.

பணிவு of humility.—உடையன the possessor.—இன் pleasant.—
சொல்லின a speaker.—ஆதல் the becoming; the verbal in regimen
with the preceding noms. உடையன and சொல்லின and governing the
subs. v. understood.—நடுவதற்கு to any one; the dat. sing. of ஒருவன் one
person, from ஒரு the radical form of ஒன்று one; in the plu. this word
always has the meaning here given to the sing. namely, some out of a
number, any, and, with the determinative உம், all.—ஆணி is an orna-
ment: the nom. governed by the subs. v.—அல்ல are not; the 3rd pers.
neu. plu. of அல் it is not, governing the ac. plu. of ஆணி understood.—
மற்று an expletive.—பிற other things; the 3rd pers. neu. plu. of the
appel. பிறன்.

IV

இன சொல்லி நீன மலகாணபாநெவனகொ

லோ

வ

னசொலவழங்குவது

(கூ)

O, wherefore useth

he discourteous words,
Who knows full well
the sweets of courteous speech.

"The sweets of courteous speech"—The following illustration of this couplet is from a work called 'Sivasiva Ven'ba', (சிவசிவவேண்பா) resembling the Magà-nidā Sūl'āma'nī (see page 139), except that the examples, being in verse are dressed in more laconic and pithy terms, and that citations from the original, whence they are borrowed, are added. The whole story of the attempt of Rāvan'en, the giant king of Lāncā, to overturn by the force of his single arm, the mountain Cailāsag, which supports the heaven and throne of 'Siven, may be seen in the 6th Section, ராவணவரையெடுத்தபடலம், of the prose translation of the U'tara Rāmāyaṇ'am into Tamil by Chidambala Pandāram.

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SIVASIVA VEN'BA

வேண்பா

குளறெடுத்தானினசொற்கொடுக்குவனவாருகியைச்
செயறெடுத்தினபுறமுனசிவசிவா உனறடுத்த
இனசொலினிதினநவகாண்பாடுவனகொடு
வனசொலவழங்குவது - எனற்குறிட்குரை

பிறநக. நியனினசொற்றனககின்பமபயததவியனுபவித்தறினறவ
னதுநிறகபிதரமாட்டுவன சொல்லெச்சொலவ தென்ன பயனகருதியெ
னறவாறு.

இதற்குப்பரிசுமாணபிராமச்யன் வுத்தரகாண்டத்திதிராயணனகயிலையத
தையெடுத்தவிடத்தில.

புதுமொழி

செருககிஞனமல்லியெடுத்தவனமணிமுடிசிதற
 செருககிஞன துபொருதுபாதலத்தினிண்டுநா
 னிருகளுகாலியிவிருககெனும்ன்ஞ்சாலாவிதைநெரு
 கிருககிஞனவனவேண்டியவரமெல்லமுதவ

இராமாயணம்

சகட்டுருவியிறநிரிபிறப்பிசவிப்பமுனிவுறறதபரி
 பகட்டிதுவெனக்கருதூக்கம்லக்கஞ்ஞாபதிப்பயிலவனாமேன
 முகட்டெனதுபடபகமவிலக்ககயிலக்கிரிமுரிப்பனெனவே
 துபட்டிகளபடக்கடிதெடுத்தனன
 பிசைத்தவரதுணுககமுறவே

மறைத்தவரமதுக்கமுமடகொடியருக்கமுமனத்தின்வியாப
 பிறைச்சடைமுடிக்கடவுளபொற்றிருவடிப்பெருவிராற்றவியிஞ
 னெதுக்கணவயுத்திட்டவுடறபொறையதைப்பங்குநர்க்கிறையருங்
 கஅரதவுருவத்தினுமறக்கமுனத்தனவெருவிகேதநிஞன

அப்படியிருக்கும்வதரத்தினூதரவ

நதுஞ்சானனபிரகாரம்

அவவழியவனுமபாடவான்மதி

முநதவளைத்தூக்கொண்டு

முயவகையுல்கமாளுமுனநனாககோடியா

னது

மெய்வகைப்பபடையுமெவலிலும

நதிரவாளுமீநதான

பொய்யவகைநிஞதனெ

பற்றுவிடெகாணடுபாகலுறறன

STANZA.

The lifter of the mountain (Rávan'en) by the use of pleasing words having entered the sea of divine favor, obtained happiness, O Siva ! O-Siva ! NOW THEN IS IT THAT HE WHO FEELS THAT COURTEOUS SPEECH, when united with virtue, GIVETH PLEASURE CAN USE DISCOURTEOUS WORDS ?

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COMMENT ON THE COUPLET.

While a man enjoyeth the pleasure caused by courteous words used by others towards himself, what profit can he obtain by neglecting this feeling and using discourteous words towards others ?

EXAMPLE.

The example for this couplet is from the last where Rávan'en lifts up the mountain Cailáyam.

book of the Irámàyan'am

ORIGINAL STANZA.

When with fury he lifted up the mountain, he (Siven) pressed him down and scattered around the fragments of his crown

enchased with jewels ; unable to endure this he sank to the infernal regions, but, when he had long remained there, he melted the heart of the God by the sweet and conciliatory strains of the *Iruccu* (*Ric Védam*) and obtained from him every boon he desired.

STANZAS FROM THE RAMA'YAN'AM.

When he who is not subject to mortal birth, which resolves like the wheel of a chariot (the divine bull of Siven), cursed him the pitiless giant, regarding it only as the vain word of an angry devotee, he resolved to break in pieces the mountain *Cayiligiri*, which prevented his chariot from ascending to it's top, where evil never comes ; he suddenly lifted it up, therefore, intending to reduce it to powder, and terrified all those then engaged in devotion on it's summit.

The god, who bears the new moon as the crown of his twisted hair perceiving, that the devotees were reeling in confusion, and that *Párvatí*, that tender vine, trembled with alarm, pressed down the mountain with sudden and irresistible force, by the point of the great-toe of his sacred foot, shining like gold ; the body of the sovereign of giants staggered under his load and, he whose mind was blacker than his outward form, cried aloud with fear.

While in this predicament,
Náradar came to him and according to his advice.

While he was thus singing (the *Ric Védam*), *Aren* delighted embraced him, bestowed upon him the dominion of the three worlds for thirty-five million of years, and gave him the enchanted weapons by which every kind of foe may be overcome ; the giant having received these favors was permitted to depart.

இங் றென ல் by pleasant words.—இனிது the sweetness, pleasantness.—என று that is caused.—நா று பா ன he who sees.—ந. ப. அ. குகா ன்

wherefore

accounted

; the first term is here used for என why and the last may be either an interrogative or expletive particle. —வனசொல்

hard words, the first term is used for வலி, strong, hard —வழங்குவது are they used, or spoken; வழங்கல் means both to practice and to speak.

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V.

இனியவுளவாக்வி

னனாதுகூறல்

க

னியிருப்பககாயகவாநதற

று (ட)

Discourteous speech when
courteous may be used,

Is like the sickly appetite,
which culls

Fruit immature, leaving the ripe
untouched.

இனிம *pleasant words*, the latter term being understood; the 3rd pers. plu. of the appel root இன் *sweet*.—உன் *things that are present*; the

same from the def. or appel. root உன் *be*.—ஆக *when they become*; the inf. of ஆகுதல். lit. construction—*when sweet words have become things present*.—இனஞ் *unpleasant words*; the 3rd pers. neu. neg. of இன்.—உறல் *the speaking*.—கனி *ripe fruit*.—இருப்ப *when there is*; the inf. of இருத்தல்.—கனய *unripe fruit*.—கவர *to eat*.—அற *is like*.

ILLUSTRATIONS.

NA'LABI'NA'NURU.

பெறுவதென நின் நியுமபெறமுனேபொலக
கதுவுகொண்டே லாதாரமாட்டுவதுவினாற

கோத்தினாருந் நியுயாயாககாற

பெதைகரு

நாத்தின னுந் வி லுக் கின துது

கண்மலிநனாருட்கண்னிந

குருவர்

குணனையவசூற்றுகரிதாற்குணனமுடிகக

குற்றமுடைநின்

துடைதுஞ்சிறியவரகட

கெற்றவியன்றதோகா

If a fool, when angry with others without any cause for anger, like one who supposes he hath made an acquisition, without having in reality obtained any thing, bewildered by passion, cannot crowd together abusive words, his tongue tingles all over.

O Lord of the country covered by mountains! although it may be difficult to extol the good qualities of persons before their faces, of what are the tongues of those wretches made, who, standing in their presence, declare their faults for the purpose of destroying their reputation?

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RA'MA'YAN'AM.

பு கை

புடைத்தென னிலு ண 6. ௨ பாங்கு ன

வெகென துன னு

புகையுடைததுலகதாரலொலியமுமவேண்டறபாறதே
புகையுடைசெநதையாரகருமபயனுதுமபணவிநதீர
நகையுடைமுகததையாதிவினதுரைநவிநிராவால்

Wheresoever smoke is there fire bursteth forth ; know, also, that whereso-
ever the world is there is sin, and hence the assistance of the sacred writers
is especially necessary ; let thy conduct, therefore, towards those who are
at enmity with thee be ever meritorious, shew to them a smiling countenance,
and let thy tongue speak to them pleasant words.

• BARADAY.

சுததெனுயருணஞ்சாரநதவரகதகிராற
சுததவினசொலாநதுயமிமகடமோ
சுததமவேறுரைவேறுசெயகையே

Have any

நிதகிறத்திரோகவினசொலேறகுமோ

but those who were truly virtuous ever been endowed with cour-
tesy in it's purity ? hath courteous speech ever belonged to those whose thoughts,
whose words, and whose actions were at variance ?

N'DI-NERI VEL ACCAM.

கண்ணோககருமபாநகைமுகடுமநாணம்லொ
மினமொழியினவாயமையேதீயகனியாமவணமை

பலமாகலையுநிறதபனபுடையானதே
சதிபாதகதபதரு

*A kind glance of the eye is the bud ; a smiling face the opening flower ;
truth, graced by courteous words, the sweet fruit ; and the generous are the
immoveable and wealth giving tree, which produceth liberality with other
great and various benefits.*

PALHA-MOCHI.

புனசொலலுநனசொலலுமபொயயினதுணரகிறபார
வனசொலலுநியராயவாழ்தலுமுண்டாமோ
புனசொலிடரபடுபபதவலலொருவலின
யினசொலிடரபடுபபதிவ

*When the nature of bad words and good words is truly considered, will
those who use hard words ever be found to prosper ? good words have never
been the cause of sorrow, though bad words often have.*

E'LABI.

சிறைதலுனாயானசேற

தமுனாயானசேறிலலா

நியலபுனாயானமுனாயானவசவாரகருக
கூடுவதீவாலினககொவகைபொறசெவவாயாய
காடுவரவினருரநயநது

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*The inmates of the sky behold with
delight, O thou whose roseate lips re-
semble the fruit of the Covei ! him, who
according to his means, is liberal to*

those united to him in affection, and neither
 speaketh slanderous words, nor
 words of unpleasant tendency, nor angry
 words, nor malicious words.

NANN'ERĪ

இனசொல்லென நியிருநீரவியனாக
 வனசொல்லென துமகிழரதேபொனசெ
 யதுரவரை
 யாயபொங்குதழற்குதிராறறணனென கது
 வரவாறபொங்குங்கடல

The world within the bounds of the ocean
 are delighted with pleasant words . but never
 with those that give pain, O thou who respondest
 with the noise of
 golden rings! the sea is not raised by the
 burning rays of the sun, but by the
 appearance of the cool-beamed moon.

SIRUPANJA-MU'LAM.

இனசொல்லாளுகுறுகிவிரைமையியல்பிலொ
வனசொல்லாளுகுறுமபகைமைமனடுமனசொலின

ஆயவிலாமாரருளவருனிமனததான
வீவிலவரவீடாயவிடும

*Amity proceeds from courteous speech,
and enmity from the rude words
of the worthless ; by studiously employing
soft words universal benevolence
is produced, and the mind in which this
benevolence exists will attain to
endless bliss.*

TAN DALEIYA'R-MA'LEI.

பொறகு
கடையும்பொறதுகிலும்பொறபணியுங்கொடு
பபதென்னபொ
குளேவெனதும

நகமலடுகமலரநதேய்பசாரம்சுகவினசெ
ரானடநதாலினதேற
கறகையுடுமாழிபாகாதண்டவிறபாரவன

நாட்டிநகருமயின்மையதத

சுறகமாயின்பததநிலேசனமாரிபெய
துவிடுதனமைதானே

*Consider not the gift of a golden
umbrella, or of clothes or jewelry orna-
mented with gold, as bestowing real wealth,
unless the countenance bloom with*

*pleasure like the fresh lotus, and civility and courtesy be maintained; then
indeed it resembleth a shower of honey falling on a shed formed of sugar cane
and filled with sugar, in the country blessed by thee O Tandaleiyar! who*

*ever keepest by thy side the goddess whose
speech would soften a rock of black
stone.*

ĀRANĒRI-DĪPAM.

ஒளையராயோ துதலுமோகினமைம
றவாமற

ஒளையராயகடுகடபுலுயடுகடவறதைபுறிநரகஞாதத
கொள்ளறபாடுகடமயுயகருசகோலினையுய

கள்ளமகனறினசோல்வகிகக
ததவரதமபயன்னேற

உள்ளியிலாவு

துப்பமையுமுறு தூயமையுடைமையுங் காணில
நடுதாயினமையுங்கனையிடைப்பு'யிலராகி
வானநததுவசிரராயமகிழநதுவீற
நிருப்பதுவுந தேனெனவினசொனமாநிசிதுவ
நுகருமபொழியதமே

அருளுடைமையார்வருகருமன்னாகருமகலாமை
பொருளுடைமைநிபாயபபாநிபுலகிரோபரி
நிவினமை. தெருளுடைமைநீ
தசொளிகளையிடமுயருநதினவனபபு
மருளமரநதவினசொலவினமைபயனெனறறை
உாரே

உள்ளுணராடுதாழுததுமுறு தூயமையி
னமையு

மௌனபாடிந் தொழிலசெயநிதருததுடடோனதுதலுங்
கௌனபாடினமையுங்கருசுசொறதுதலுந

தள்ளரியவினசொலவந் ததாங்காதபபனனறே

To study with intelligence and

without forgetting what he has learned ;
to listen with a clear understanding to his teacher ; to obtain honor by teaching that which he has heard to others ; to speak no offensive words ; these are the fruits they will obtain in a future life who observed a courteous address abstracted from all evil.

A form without defect, a mind of perfect purity, a foot which toucheth not the ground, an eye which winketh not, and a glorious and a triumphant station, equal to that of the heavenly thunderer, will be poured forth like a shower on those who have addicted themselves to pour forth courteous words flowing like honey even to persons of low estate.

Kindness towards all, attachment to princes, wealth, freedom from deception and from the interruption of friendship, intelligence, and strength, and beauty bright with the glorious rays of renown ; these the wise say will be conferred hereafter by affability, which proceedeth from benevolence.

To act without due reflection ; to
employed in an infamous occupation

be void of true purity of mind ; to be
; to be born in a low cast ; to be without
honor ; to speak that which should not
be spoken ; this will be the retribution to those by

whom courtesy is not maintained.

NOTE. This is a composition of the Jainer.—The works which have been or may be thus noticed are those which especially regard the tenets of this sect, and the study of which therefore is confined to those belonging to it: not those which, although written by them, as the Chintāmanī, are known to the learned of all denominations.

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CHAP. XI.

செயநன்மியறிதல்

On gratitude.

This title is compounded of செய the root of செய்தல் to do, used as a past participle, நன்றி from நல good, a benefit and அறிதல் to know, recognize.



I.

செய்யாற்றசெய்தவுதவிக்குவையகமும
வானகமுமாற்றலரிது
(க)

Though earth and
heaven could in return be given,
A benefit received when
none was due
They would not
recompence.

“ Though earth and heaven” &c.—The virtues spring from virtues and are corroborated by the duties of life. Hence from a kind and affectionate disposition proceeds courtesy, and when the latter graces the substantial benefits of hospitality, gratitude must necessarily be produced. This is indred only one source of this virtue, but in times of primeval simplicity it was that from which it most frequently proceeded, and the author has accordingly arranged his work in the order here indicated.

“ When none was due”—is expressed in the original by the negative participle of the verb to do, செய்யாறல் act arising entirely from disinterested

meaning *none having been done*; the motives, no benefit having been previously conferred by the receiver. *Parimél-azhager* notices another reading of this

verse—செய்யுரை:மச்செய்த
வுதவியென துபாடாதிடா விய றித துதவமா
டடாதவிடத, நச்செய்தவுதவி

செய்யுரை:துபாபாருமுரை There are those who declare another reading of this verse, putting the negative verbal instead of the gerund in the first verse, and interpreting it to mean—a *benefit done when no return can be made to it*—he prefers, however, the gerund as the better reading which I have preserved.

The following extract from the *Siva-Sivà Venbà* contains the example adduced in that work in illustration of this Couplet.

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SIVA SIVA VEN

நீ

புடனமபோல:புடன
மேற்போனேயேவெற்றானறி

தேடமுடியாதே தனி வாநாடிநெஞ்சு
செய்யாமற் செய் தவுதலிகுதுவயகமும
வானகமுடாற்றநலிது -

என்றகுறடகுறா

தனக்குமுன்னிருந்தவிசெய்யாதிருக்கவொருவன் பிறர்களுக்கெய்தவுத
லிகுது மனமுல்குமலிணமுல்குதுவகமொருக்க கொடுத்தாது மொத்தநி

தெனறவாறு. இதற்குப்பிரமாண

பிராமாயணத்தில் - இராவணசுவர

வலிபிடணன் மேலனுப்பின வேல்வருமபோதில்குமணனமரபிலேற
றவிடம

புதுமொழி

வாக்கனெவியதெலிநபிடணனுயிரழியா

சூக்கமுற்றதையி

வக்குவனமரரபின்னேற்றான

புரக்குமாற்ற

மரரடைந்தவர்க்குறுதுயரபோகத்

தூரக்குதனநியையாவரோயளவையிற்

குருப்பார

இராமாயணம்

முன்னிருந்

லாமபின் னுறக்காலின்னமு.டுகி.

தினனியானதுவிடுகதுவனெனவு

நாரா

பின் னுமடுவலிவிறவினணவர்கணபு

தைத்தீரவகப

பொனவினமாரபிடையே

றறனனமுதுகிடைப்போக

இளவலிகோகியையயிராகவருவததுகேறற

வளவிதமடைந்தோரகதாநகிமனனுயிரகொடுக்குமவனடை

துளவியொருவகலாயநீயன்னதுதுளவிரதாயொன்னு

லளவியதனபுசெயதற்கடுப்படுதயாகுமனற

புறவொன்றினபொருடமுனயாகைகப்பனஅறவிரதயுததே
வறவனுமையகினவறவிசாககிலைப்பாசினற

பிறவியுரைப்ப

தெனடுவபேரருளாளொனபார

கற்ககயுடகனமுமொப்பாரதமககிடரகாவிடு

வென்றன

STANZA.

No search can discover a greater act of
kindness than that of him who
received as an ornament into his own breast
the spear flung at Vidu'en O

Siva! Siva! for HEAVEN AND EARTH
CANNOT BE COMPARED TO A
BENEFIT

CONFERRED, without expectation of reward,
WHEN NO PREVIOUS

BENEFIT HAS BEEN CONFERRED.

If heaven and earth were given in exchange for a benefit which one has done to others, without any benefit having been previously conferred on him

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by them, they would not equal it This is the meaning. There is an example of this in the Rāmāyaṇam when Leccuman'en receives in his breast the spear sent by Rāvanéswaren against (his brother) Vibidānen.

ORIGINAL VERSE.

Leccuven, being touched by compassion, prevented the spear thrown by the Giant from destroying the life of Vid'an'en and received it in his own breast: who can estimate the value of the benefit, when those who possess the power of protection ward off the afflictions which those under their safeguard would otherwise suffer?

RA'MA'YAN'AM.

Swift as the wind he left those who were in front behind him and, saying "I will ward it from thee," while the gods beholding that spear of lightning covered their eyes from pity, he

received the weapon in his golden breast; so that it passed out at his back.



Beholding his brother, "O Lord," said Rāma, the courage which gives up life to protect those who rely on them is a distinguishing trait of the Kāśava race, O thou adorned by a garland of Tulasi ! thou hast dared to do this, but, though it be an act worthy of thee, it is not peculiar to thee.

Even he, the divinely virtuous, who for the sake of a dove shed his body until it became one wound, was not equal to thee ; what other thing remains therethen to be spoken of (in the way of comparison) ? those who are justly called benevolent, when they behold the cow and her calf, affliction of their friends, are like the

The story alluded to in the last verse is told in various works and in various ways ; one is of a King who, to protect a dove which took refuge in his bosom from the fury of a hawk, gave the latter the flesh of his own body as her ransom. Pārvatī was the dove and Śiva was the hawk who had assumed these forms to try the nature of this Prince.

It is supposed to be referred to in the second verse of the preceding Chapter (not translated), which is—அன்புடையொன்றொருந் தமக்குரியானபு
தையா னொன்பு முநியா யிறாது Those void of affection belong wholly to
themselves, but even the bones of the affectionate belong to others—and
Vīramānuṁi in the Tēmbāvanī thus applies it, borrowing the introductory
word from this couplet.

அன்புடையொன்புமநிதன்பபாரதன னுயிரோ

டென்புடையுமெயுயெலிரா டியந் து

னவென பானயாரோ

நயந் துணவெனநெறவவுயிரகருமவவுணவுகிட

டபயி வண

உய

ந் துணததா னுணயிராதகீயலிரால்வே றியாரோ

The affectionate will cut out their bones and
bestow them on the objects of their affection; but
who is he who hath given with his life, his
bones and his

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whole body to be eaten? who but thou (O Christ!) who here beggedst food for
thy subsistence, though thou nourishest all living with abundant food of every
kind.

செய்யாமல் not having been done, i. e.
any previous benefit; this

term the neg. ger. of செய்தல், is here used absolutely, உதவி being
understood; the inf. of the affirmative verb is used with this meaning,
which is the same as that of the ablative absolute of the Latin, but the

neg. having no inf. the ger. is substituted for it.—செய்த which has been done; the past. part. of the same verb.—உதவிக்கு to a benefit; the dat. governed by அரிது.—வையகமும் of the earth; composed of வைய the earth and அகம் the interior, quasi all within the earth, the whole earth.—வானகமும் and heaven; a compound, similar to the preceding from வான heaven and அகம். These terms united by the particle உம் repeated are joint nouns, of the following verbal.—மாற்றம் the comparison; the verbal in ல் from the root மாறு change.—அரிது is impossible: 3d pers. sing. neu. from the root அரு difficult.



II.

தி வின் ததுவின் நன றிசெயி னும
பவின் ததுவின் யாககொன
வரபயன.றெரிவார

Small as a grain of millet (சு)
Though it be, large as the towering palm
A benefit to grateful eyes appears.

“Small as a grain of millet” &c.—There is a verse in the Nāladināṇḍuru nearly similar to this; it occurs in the Chapter On *manness*, கீழமை, which the authors not improperly consider as one of the characteristicks of ingratitude.

“Large as the towering palm a benefit to grateful eyes appears”—Certain European writers, careless in their censures and slightly acquainted with the construction of the Indian tongue, have chosen to say, and others, equally careless and more ignorant, have chosen to repeat, that the Hindus have not

in their language any word corresponding with *gratitude*; the inference from which they intend should be that the *idea* is unknown among them. To this I can only let this chapter of Tiruvalluvar and the accompaniments to it be the answer, as in it the *idea* will be found to be expressed in many varying modes.

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The charge of misrepresentation it may be attempted, however, to rebut by asserting that the *idea* cannot be expressed by any one word, compounds being always used to convey it; this is true, and it is true, also, that it is the genius of the Tamil and other Indian languages so to express all abstract ideas, those even, in preference, for which they have simple terms. Thus in Tamil this *idea* is also expressed by the compound கனறிமறவாடை, the last member of which is the negative noun of action from மறத்தல் to *forget*, and ingratitude by the same in the affirmative, கனறிமறத்தல்; so in Telugu కలుకుగఁగనివాఁడు, of the same derivation, signifies a *grateful man*; in sanscrit निष्प्रभः from the intensitive निः and the root प्र exchange and प्रदुष्टप्रकारः formed by the conjunction of the upasarga प्र with प्रदुष्टः a *benefit*, are terms differing in derivation from the preceding, but both meaning *gratitude*, while, of the compounds कृतज्ञः from कृतः an *act* and ज्ञः he who *knows*; recognizes, and कृतघ्नः from the same and घ्नः a *slayer*; murderer, the first signifies a *grateful* and the second an *ungrateful* man.

திவரியவரினத்தேயாயி னுஞ்செய்தந
ன நுண்டாற
பவரியவரினத்தாவுனருவாசானே
முரபவியவரினத்
தென நுஞ்செயி னு:ம் லயகருவிநன
முட

If the virtuous have received a favor as small as a grain of millet they will consider it as large as a palm-tree ; but if a favor as large as a palm, O king of the Country washed by sparkling waves ! be conferred on the ungrateful, it will produce no benefit.

**துவண் millet, a grain of millet.—துவண் quantity.—நன றி a bene-
fil:—these three terms constitute a compound, of which the intermediate member is united to the first by உவமைதொகைதொடரொழி, a word signifying similitude being suppressed, and with the last by குணதொகைதொடரொழி, the termination or sign of the adjective being suppressed : : these being supplied the sentence stands thus—
துவண்யைப்போல ததுவண்ய or
துவண்யான நன றி.—செய் இம் although it be done ; the subj. of செய் united with the particle இம் and governed by the preceding nom. —பவண் a palm or palmyra tree.—துவண் quantity. The construction of these terms is the same as of those to**

which they rhyme.—ஆ abbreviation of ஆக
to be : the inf. of ஆதல்.—கொளவர் *they*
consider ; the 3d. person plu. masc. of
 கொள்ளுதல் *to take* ; எண்ணி the ger.
 of எண்ணல் *to think*
 may be here supplied to complete the
 meaning, which is equivalent to the familiar
 English expression, *I take it to be so, or, I*
think so.—பயன fruit, profit.—தெரிவார்
they who know ; the 3d. pers. plu. masc. of
 தெரிதல், governing the preceding neu. term
 in the nom. for the ac. or more
 appropriately, according to the expression of
 Tamil grammar, forming with it the
 compound called ஐவேறகுமைத்தொகை, the
 sign of the ac. case being suppressed.

NOTE. The construction assigned in the preceding couplet to செய்யாமல் and செய்த, and to செயின் in this, gives them a passive sense, which the verbal forms denominated பெயரொச்சம் and விவரையெச்சம் by the Tamil grammarians, including parts. gers. and inf., must frequently take when rendered into English; but these terms are in truth under regimen with a nom. understood, which is the real

agent of the act, and governs as actives, the term by which the subject is expressed and by which, as passives, they are apparently governed. In the first couplet the agent of the act *to do* is *person*, and the subject *benefit*; the nom. ஒருவன், therefore, should be understood both before செய்யாமல் and செய்த, and in the first line of this Couplet, which, when the whole elipsis is supplied should be written—

ஒருவன் நிவரணம் நூ
விடப்படலான நியைச்செய்தும்.—In either case the nom. supplied gives an active meaning to the ger. part. and subj. they respectively govern, and obviates the anomaly of passive forms being derived from active verbs.—All forms liable to this apparent passive construction, of which the three already mentioned and the சிக் மகாலத்தவிவரையெச்சம், or the inf. used absolutely and corresponding with the ablative case absolute in Latin, are in most frequent use, can take it only when the subject is expressed and the agent understood, or when both are understood. Thus ; பணங்கேட்டினீவான்

if money be asked, he will give it; செவ்வகிசெய . யாம
 றபணநததோன the business not having been done, I
 will not give the money; செயததெவ்வகியிஃது this
 is the business which was done :

பணங்கேட்கிறதான
 the money being asked (pecuniā requisitā) he gave it. But when the agent only or
 both the agent and subject are expressed, they are actives constructively and naturally
 and ought always to be so construed, with, perhaps, the exception in some cases of the
 the past part. Thus நீபணங்கேட்கினீவான if you ask money, he will give it.
 அவனசெய்யாமனிகினான he departed without having done the work.
 அவனசெய்ததெவ்வகியிஃது this is the work he has done; நான்பணங்கேட்கிற
 தான I having asked money, he gave it. The governing nominative being supplied in the
 latter examples demonstrates the real construction in the former, in which it is wanting

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III.

உதவிவரைததனறுத
 வி .

யுதவிசெயப்படடாரசாலின
 வரைதது(ரு)

The exalted mind no benefit
esteems

By mere return repaid, but
by the scale

Of it's own greatness
measures each.

“ By the scale of it's own greatness”—In the original the instrument is not mentioned, the literal sense of the words being,—*it has it's measure in the magnanimity of the receivers.*—In the Latin commentary this verse is thus explained—“ Sensus est, parvum etiam beneficium, si fiat magno viro, ab hoc plurimi estimari; maximum quoque beneficium, si fiat abjecto viro, ab hoc minimi fieri; adeoque mensuram beneficii non esse sumendam a magnitudine vel parvitate favoris, sed a qualitate illius, cui facies.”—Here it is clear, from the person of the last verb, that the conferrer is considered as the measurer of the benefit according to his knowledge of the character of the receiver and his consequent expectation of return. Parimèl-Azhager's paraphrase does not sanction this meaning; his words are—கைமாளுன வுதவிகார ணத்தா னுமபொருளா னுவகாரத்தா னுமாகியமூவகையா னுமுன் செயதவு தலியளவித றனறதவண்சொகயவிததுகறி காண்டவா தமமமைதியள வித றென்றவா னு—“ A benefit conferred, is not compensated merely by a return in any of the three modes, namely, by a favor of the same kind, by bestowing one's wealth, or one's time, but is commensurate with the magnanimity of him by whom it was received.”—The latter is the better and correcter explanation, as the former implies a selfish consideration, which contradicts the doctrine inculcated throughout this Chapter —It is the receiver not the conferrer, that the author represents as measuring the benefits; the return to which, he says, will not be like for like, but in proportion to the liberality and greatness of mind possessed by him on whom it has been bestowed.

உதவி *benefit*.—வகாதது *of the measure* 3rd, per. nen. of வகா.—
 அஃது. *it is not*. 3rd. per. neu. sing. of the root அஃ.—உதவி nom.
 governing வகாதது.—உதவி compounded with செய்பபட்டார *of*
those who received benefit plu. per. pro. of the verb செய்பபடுதி *நது*
to be done.—சாலினை gen. of சால்பு *magnitude* வகாதது *of the mea-*
sure implied the measure of benefit.

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IV.

கொனறனனவின்னஞ்செயினுமவர்செயது
 வொனறுநனறுளளககெடும
 (க)

To one small favor though
 there may succeed
 Deadly offence
 ; the grateful from the
 mind will rase
 For that all memory
 of this.

கொன்று *killing*; the gerund of கொல்லுதல் to kill.—ஆனன *like*; a particle of similitude; properly the part. of. the appel. root ஆன so. The construction is the same as கொண்டறு in Couplet II. Chap. III. See Note Page 62.—இனம் *mischief, evil*, lit. *that which is unpleasant*; the pron. part. neg. of இன *sweet, pleasant*.—செயினும் *although there be done*; a subj. form of செயதல்.—அவர *they*; nom. plu. of the dem. pron. அவன்.—செய்த *done*; past. part of செயதல்.—ஒன்று *one*.—நனன *benefit*.—உனை *when remembered*, the inf. of உனனுதல் *to think; reflect, keep in mind*. This is really governed by the preceding term in the nom. but together they have the effect of the Latin abl. abs.—*beneficio in mente recordato*.—கெடும *will be annihilated*, i. e. the mischief subsequently done; the 3rd. pers. su. of கெடுதல் *to become destroyed*; governed by இனம்; both the nom. and the v. may be taken either in a singular or plural sense.

V.

எந்நன்றி

கொன்றாககுமுயவுண்டாமுயவில

செய்நன்றிகொன்றாககு
விலக

(உ)

Though every virtue by his hand expire
 Yet may he live ; but by the stroke he dies
 When murdered gratitude before him falls.

“ Though every virtue” &c. Parimél-Azhager renders the words எந்நன்
 புய்யம் by பெரிய வறையகன the great virtues and adds this gloss—பெரிய வ

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றவகவிசரிதைத்தலாவது - ஆனமுல்லிய நூததலுமகவீரகருவைசரிதைத்த
 இமபாரபபரததபுதலுமுதலியபாதகவகவசசெயதல் The distinction of
 the great virtues includes the commission of such heinous crimes as cutting
 off the dugs of a cow, the destruction of the fœtus by women, or the murder
 of Brahmans.”—The meaning of the author is, that whatever other faults
 he may have committed, there is still hope that the backslider may be reclaim-
 ed, if grateful feelings shew that virtue is not entirely dead within him ; but
 there is no hope when he crowns his other offences by the crime of ingrati-
 tude—Both the translation and explanation very inadequately convey the
 strength and vivid expression of the original.

எந்நன் னறி *every virtue* ; the interrogative
 particle ன being prefixed to this, and the

conjunctive உம to the next term, a
universality of mean-

ing is given to both.—கொன்றாரும to those who have slain—or obli-
terated; the past. pron. part. plu. of கொல்லுதல் in the dat. case.—உயவு
life.—உண்டாம் may-be; compounded of உண்டு the ger. of உள் there
is and ஆம் the contracted 3rd. pers. neu. fu. of ஆதல்.—உயவு life.—
இல்லை there is not,—செய்களை நினைவு கொடுத்தல் benefits conferred.—கொன்றாரு
has slain. (i. e. effaced the remembrance of)—மகற்கு to the man.



ILLUSTRATIONS.

AUVEIYA'R'S ATTISHUDI.

நனநிமறவேல

FORGET NOT BENEFITS.



AUVEIYA'R.

ஒருநன் நிசெய்தாராயுள்ளதில் வைத்துப்
பிழைநூறுஞ்சான்றோர் பெருபுறபரகயவர்க
கொருநூறுநன் நிசெய்தோனானுநீதரகில
ஒருநூறுநீதரயவிடும.
நனநியொருவறஞ்செய்தககா

விநநனறி

யெனநுதருங்கொலென்னவேண்டாம

-நினநு

தவராவிலக்தெவருதா நுண்டதேரைத
தவரியாவேதானதருதவால்.

The good keeping in mind one favor received will forgive a hundred offences ; but though a hundred favors be done to the bad they will, on receiving a single offence regard them all as offences.

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When thou bestowest a favor on another,
be not solicitous about the time
when it shall be returned : for after a little
while the young Cocoa will give
undiminished from it's head the water it
drank while growing.

NA'LADI NA'NU'RU.

மலிந்தவமுனருகருவனபயுநத
 விவர சிவமுனருமுதவனசிறந்தொருவர
 செயதானதுவருவரகானேராகயதனவந்த
 தானவைததெயுளவிவிடும

ஒருந

னநிசெயதவர்க்கொனநியெழுநத
 பிழைநூறுஞ்சானேரொபா
 நுபபரகயவரக

கொருநூறுநனநிசெயதொனநுத்தாயி
 றெருநூறுநததாயவிடும

*The mountainer thinks of his mountains, the husband-man of the cultiva-
 ble land, the produce of which he gathers; the wise think of the special
 benefits they have received from others, and the fool keeps himself only in
 his own mind.*

*For one good turn they have received from another, the wise will endure
 a hundred evils afterwards inflicted; but if they have received a hundred
 good turns and have suffered only one evil turn, fools will consider the
 hundred good turns as evils.*

RATNA SABA'-PATI.

விகாதததினமுனவினறனுமாரசெயநனழிகஞ்விஷிஅவுதன
மகாகற்பகாலிமவைவததாரழியந்தவர்த்தனைடுற
அகாதபபடுஞ்சமயமபாரததுமுனபினைனனா

ஹசெயத

சகாயததிவிரமறகடுகாணனாபிரத

கினசபாபதியே

*Did not Vishnu, grateful for the benefits
received from Anumàr, who
supported him
calpam? thus*

*in his distress, endow him with life
assistance opportunely afforded in*

*for the space of a Magà-
the time of need, without*

*consideration of what has preceded or what may
gotten, O Lord of the court shining with gems!*

follow, can never be for-

TAN'DALEIY.I'R-SHATAGAM.

கடனசெயததினறயனியுததண்டலியாரகருவிரசெயதுடுகாடிடுகாடி
யானசெயதுவிவிரையகறதிறனமைசெயதாரகருபகாரமெனனாவினடுடா
உலனசெயதவுயிரணவிற்றவநதானகடாதெறவுதவிசெயு
வானசெயதநனறிகருகையகமெனசெயயுமதைமறநதுடாதே

துபபிட்டவால்
 மவிதைதி றிதெனி னுமபெரிதாருநதோற்ற
 மபேரலச செபபிட்ட திவியனவுசெய்தன
 றிபவையனவாச்சிறந துதோன துங்
 கொபபிட்ட
 வுலம்பாகரதண்டவியாரவனநாடமுற
 கொஞ்சமே னு
 முபபிட்ட பெயரகடமையுள்ளனவு
 திவனப்பதென னு முலகநதானே

The deity Tan'daleiyar adorned by the crescent moon, taking
 hath removed the innumerable sins I have committed, but for
 pity on me,

the benefit

he hath thus vouchsafed me have I conferred any
 favor on him? what can the earth do in
 return for the benefit conferred by the rain,
 by the aid of which corporeal life, and
 countless acts of devotion and charity are main-
 tained? it must not forget it.

Although the seed of the mighty *Al-tree* be small, it becometh of vast appearance, and thus when a benefit be small as a grain of millet is conferred it should be considered greater than a *Palm-tree*; therefore, the world says that in the country blessed, by *Tandaleiyar*, at whose side is *Umei* adorned with large ear-rings, they who have received only a little salt will remember it during their lives.

SCANDAN.

ஒனடுருபுபன் றவனுதவிடுராமனங்
கனநிபவருவிவகருதிசெயவடுமா

புனடுருதிடுவரககுமுனபுநதநனநியே
கொன்றிடுமலவதுகற்றமடுவனடுமோ

கிரேனுமோரோருவாகுசுவிசெய்யவவாகுதவிடுவனதாராயி
கொனதானவனருமுககுததிவருவருமபமுயெனவேவிவனநததெரிகும
வாரேறுபுனமுலியானுனகிகாமாருதிசெயவடுசெயத

கிரேனுமடுபருதவிடுதவிடுசெய்யவனதுமனருதிசெய்யடுத

To all who wickedly conceive the idea of doing any act,

by which the

minds of those who have conferred on them a single benefit may be aggrieved,
 this thought will become as an angel of death to destroy them; there requireth none other.

When those who have received a benefit consider what benefit they shall confer in return, they should account as the same the misfortunes which may happen to him from whom they have received it and to his relations, O Son of the Wind! to the benefits thou hast with so much trouble conferred on the daughter of Janagen, who wears a band on her ornamented bosom, my mind cannot conceive an adequate return.

NOTE. This is the address of Kāmen to detained in captivity by Rāvanen.

Anumār after his discovery of Sitei when

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PAZHA-MOZHI.

சமனென நிருநாழியீ ததவனலலா
 னமனென நுகரியி னுகதானகாயான மனடுன

யவனிவனென நுரைத்தெள்ளிமற நியரோ
நமநெய்யைநகருபவா

நனகொன்ற நிபவரநாதிக்கொடுப்பவரக
கென நுமுது தியேசுழுவெறிதினா
சென்னுலாருசேரப்பவதுபோலரோபோயு
மொன நிரண்டாமவானிகமில்

நாடிநமனென நுநன்குபுறநதநதாரகருக
கேடுபிறொடுசுழல்கினரமணி
நீடுகெவெறபங்வினெப்பின நிதததமிருநத
கோடுகுறைததுவிடல்

Though a person, who from friendship has given to another two meas-
ures of grain, taking advantage of this, shall use towards him angry and
abusive words, the latter should not be angry with him. Who irreverently
licks the butter which has been offered to the Gods? *

Let those who have a grateful remembrance of an obligation ever serve
them firmly from whom they have received even a measure of grain; for
know, O Prince of the shore on which roll the furious waves! that gratitude
is not an adventure by sea in which merely two for one may be gained.

To conspire with their enemies to destroy those from whom, relying on our
attachment to them, we have received protection, resembles, O prince of the
long and rocky mountains abounding in precious stones! the severing, through
forgetfulness, the branch by which one is supported.

PURĀNA'NURU.

ஆனமுலிய நுததயறனி லோரகரு
மரணிகழமகளி கருசினததே தாரகரும

ஞாவர்ததப்பியகொடுமையோரகஞ்ஞம
 வருவாயமருங்கிறகழுவாயுமுனவே
 தில்மபுடைபெயரவதாயி னுமொருவன
 செய்த்கொன்றாகருயதிலென
 றறமபாடின றையினைகணவ

*Those who have cut off the dugs of a cow, or have destroyed the foetus in the wombs of jewel-bedecked women, or behaved harshly towards religious instructors, after a careful consideration of cleanse themselves from it ; but for him who
 their offence may find means to even though the world were over-*

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*turned, forgets the benefit he has received, there is no redemption ; it thus been said in moral writings, O Lord adorned by choice jewels
 has*

ஆர்வமிடகருமனததோரகருசெய்தன றிபம்பிதிட
கொலமிடகதிற்மிடகருங்கன — மருவநயந்தரு
செய்தி — கருமனததோரகருங்கன றிசெய்திலெவரு
காந்தமிடகருங்கன டாயவனிகாசெய்திலெவரு

Know that to confer a benefit on men whose minds are depraved is like painting ornamental devices on the water : and know, also, that a single benefit conferred on those whose conduct is without reproof, will long endure, O thou protected Shendil under the form of a merchant.

மஃDUR.

நலனா ரொருவாருசெய்தவுபகாரங்
கனமே செழுததுபபொறகானுங்கா - எனலெந்த
நாமினாநெருசததாராகதிந்தவுபகாரம்
நீமே செழுததுபபொ

வேங்கைவரிப்புவிசெய்திரத்தவிடதாரி
யாங்கதனுககாரமாருபபொல - பாங்கரிய
புல்லி

நிவாரனாருசெய்தவுபகாரங்
கனினமேவிடகடிம

A benefit conferred on the worthy resembleth an engraving on stone ; but to confer it on those whose hearts are void of kindness is like writing on the water.

Even as the physician, who cured the striped Tiger of his sickness, became his prey, so a benefit conferred on the ignorant and worthless may be compared to an earthen vessel falling on a stone.

BA'RADAM.

தானமாவது தருமிடத்தான்
 ஞானமாவதெவையாவதென
 பானயத்ததுமபயமுமன்னதே
 தெனியங்குசொற்றற்றமைக்கடையால்

Hear thou whose words are as sweet as honey ! the pleasure and profit one receives from bestowing a favor is always equal to the understanding of him on whom it is conferred.

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CHINTA'MANI.

தனவையாககியதாரப்பொகிடு
 வந்தவன்ப
 பின்வனெனவிறபிறழந்திடுமபூமகன்
 அன்னவனவழிச்செல
 வின்மமனம்கைப
 பின்வனத்தனகுலமடுபாக
 குணிலவெடுய



நதந துவைத்ததலிமகறகுதவிவீந்தார

கறப்கமாவலிசூழ்க்கடியாமகவீரததோய்வர

பொறபசொசொனமாவலிசூழ்ப்புலவரகளபுகழ்க்கனமேல்
கிறபவரவீரநதோனறகெடுமபுகழ்பரபயியெனருன

The goddess of prosperity will forsake him who betrayeth the prince, adorned by fresh garlands, by whom he hath been exalted; but on this earth none shall ever be able to root out his race, who is faithful to such a protector.

He said—those who die in defending the chief by whom they have been protected and exalted, shall enjoy the company of the celestial nymphs adorned with garlands of the heavenly Carpacam, while on earth they shall be praised in the songs of Poets and the fame of their Valor spreading abroad shall stand even blazoned in stone.

NA'NHAN-I CA DIGRI.

கைத்திவாரகல்வரகைத்திவரதமாககவின
வைத்தாரினவொவறியவரகைத்திவரக
வைத்தாரினவொவரபாசூப்பவரதோய்வர
கலவொசினதயாதவர்

Those who have never possessed riches are preferable to those who have lost them; the poor are preferable to those who keep their wealth to themselves; those who restrain their passions are preferable to those who allow their anger to break out in abuse; and the grateful are preferable to those from whom they have received favors.

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CHAP. XII.

நடுவுநீதிமை On

Equity.

This title is compounded of the terms நடுவு *justice* and நிலைமை *a*
நிறநல *to stand*, and lit. signifies therefore *persistence in justice.*

verbal from



I.

தகுதியெனவெர்நறுந்ந
றே

பகுதியாற

பாறபடடொழுகப்பெறின
(க)

That virtue, which in all
relations holds
Unchangeably it's nature,
that alone
Deserves the name
of justice.

“Unchangeably it's nature”—The virtues and duties on which the preceding Chapters treat, springing directly from the benevolent affections, regard more especially those with whom man is immediately connected; the subject of this Chapter has a larger scope as it applies to all mankind. The virtue here intended, however, is not political justice, on which the Author treats in the first part of the second Book (see Illustrations): it is that modification of general benevolence which regulates the conduct of man to man and prevents him equally from doing that which is unjust, and refusing to do that which is just; it is that universal law which Cicero describes as—*vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna, quæ vocet ad officium jubendo, velando a fraude deterreat*;—*—Neque est quærendus explanator, aut interpret ejus alius: nec erit alia lex Romæ, alia Athenis, alia nunc, alia posthac: sed et omnes gentes, et omni tempore una lex et sempiterna et immortalis continebit; unusque erit communis, quasi magister et imperator omnium Deus ille, legis hujus inventor, disceptator, lator*;—This description, however, is intended to apply only to that natural law or rule of right of which the Deity is said to be the Author because he has conferred on men; as one of the inherent faculties of human reason the power of discriminating accurately the true from the false, and, consequently, of de-

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ciding justly as to right and wrong. The habitual exercise of this power in this direction should perhaps in precise language be called rectitude or probity, in which sense it differs but little from virtuous habit in general, whence the adage that Justice comprises virtue or, as it is better expressed in a passage ascribed to Pythagoras, is the mother and nurse of the other virtues—*Δικαιοσύνη τῶν ἀνδρῶν τὴν δικαιοσύνην μετῆρα τε καὶ τίθηται τῷ ἄλλῳ ἀρετῶν προσποιεῖται*. But the Tamil term which I have translated *equity*, and which might be rendered *distributive justice*, differs from this as it implies also, subjection to those laws which the Hindus believe to have been derived indirectly, by revelation from the Deity, and which embrace all the precepts of the Smritis that regulate the intercourse of man with man, and constitute, consequently, the moral portion of this division of the Hindu Scriptures.

Aristotle defines distributive justice to imply equality, and to be that habit which prevents men from arrogating to themselves on any occasion more than the share to which they are justly (morally) entitled. It is the duty of a judge, he adds, in the administration of corrective justice, to restore this equality when deranged, by finding the middle term between the loss and gain which have accrued to the parties litigating, and restoring the equilibrium between them; hence in Greek justice, *δίκη* signifies *equal distribution* and *δίκω*; an *equal distributor*, being evidently from *ἐκ* his in composition, and *δωω* *instruo*. With this definition and etymology the Tamil compound which gives title to this Chapter intimately corresponds; for *நடுவு* means primarily the *Middle*, and *justice* by a metaphor only, and *நடுவுவநமை*, consequently, *maintenance of a middle station or state of equality* with regard to all others, not moving to either side or being biassed, as the Hindu *Lawgivers* strongly express it, by any consideration of *fear, anger, or affection* *தயை, கோபம், அபிரகம்*.

தரு *justice*. This word, a derivative from *தருதல்* *to be fit*, is the same as *ஆகாரம்* *ordinance, observance*, and all terms having this meaning are synonymous with *தருமம்* *justice*.—என *may be called*; the inf. of

என *று* *one, single*.—என *று*, *virtue*. *ஒன்றுநின்றே* must be rendered *is alone the virtue*.—பகு *by division*; from *பகுதல்* *to divide*, *distribute*—பாற்பட *continuing* *its* *nature*; from *பால்* *nature, quality*, and the

ger. of படுதல் which in similar compounds often signifies to *extend, continue*; thus one of the aphorisms of Auveiyāragainst extravagance in building is—இடம்படாவிடிகு டென build not a house to extend over much space. The proper version of the three last terms is—*Still preserving its nature although divided* i. e. among friends or foes, strangers or relations.—இஃக to pro-

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ceed—பெறின் if it obtain. The last word is nearly expletive the phrase being exactly equivalent to the simple term இஃகின if it proceed.



II.

செய்யமுடையவர்களுக்கினைத் தவிர
யெச்சத்திற

கேமாபுடையது (உ)

By justice do the just their
wealth uphold,
And confirmation, strong as
virtue's self,
Bequeath their heirs,

செபபம் *of justice* ; this word is from
செபுதல் *to declare*, the de-
claration of that which is right being the especial purpose of the scrip-
ture.—உடையவன் *of the possessor*.—ஆகம *the gains*.—நினைவு
loss.—இன்றி *without* ; the ger. of இல். To obtain a literal version in
English, this sentence must be read
backward ; this is a rule almost universal in
construing Tamil.—எச்சதகிறகு
to his children.—எமாபு *and the highest*
happiness.—உடையது *will accrue*, from the
root உடைய *possess*.

தககாரதகவிலொனபதவ்வ

செசுததாறகாணபபடும

(ச)

Unerringly the just and
unjust shews

The state in which their
progeny is found.

Though the import of these two couplets be the same, they have both been translated on account of their remarkable accordance with a passage in the Psalms, where the Royal Bard says—"I have been young and am now old; yet have I not seen the righteous forsaken, nor his seed begging bread." The Indian writer, however, considered the fact as the retribution of the Deity, who fixed the doom of every soul, before its connection with the body, according to the good or evil deeds of its pre-existent states.

தக்கார. *the righteous, the just*, the past part. plu. masc. of தகுதல் *to be fit*.—தகவிர *the unrighteous, the unjust*, from தகவு a derivative from the same வ and இவர், from இல், they who are not.—எனபது *it is said*, the neu. pron. part. fu. from என்றல்.—அவரவர் *of each*, the dem. pron. அவன் repeated in the nom. plu. used for the gen.—எச்சத்தால் *by their children*; i. e. by the state in which their children are found, whether prosperous or unprosperous.—காணப்படும் *will be seen*; from காணுதல் *to see* made passive in the 3rd pers. neu. fu. by படுதல்.

IV.

சமஞ்செய துசீர்தாக குங்கோலபோலமைந
தொருபாற
கோடாமைசானறேரககணி (அ)

**It is the glory of the just to stand
Like the adjusted balance duly poised
Nor swerve to either side.**

“Like the adjusted balance”—The balance is an emblem of justice in India as well as in Europe. We have received the idea from the ancient figure of Justice personified with a pair of scales in her hand, but in India it was actually connected with the administration of the law. Formerly every court had a balance as a necessary part of its apparatus; it was kept apart in a place appropriated to it called கூவாழா which name was frequently given to the Court itself; and was employed in the performance of one of the five சிறாதிபூபுரணை or great ordeals, which after this instrument was called கூவாதிபூ. In Sanscrit यद्धारः the supporter of the balance is a periphrasis for King.

சமம் *equity* : this is a Sans. term, ஸமம் *samam equal*, whence I fancy the Eng. word *same*.—செய்து *doing*.—சீர *virtue*.—தூக்குவகோலி *the balance*; metonically from தூக்கும் the su. part. of தூக்குதல் to lift up and கோல *a rod*.—பொலி *like*.—அமைநது *being adjusted* past. part. of அமைதல் *to be adjusted*.—ஒருபால் *on one side*.—கோடாமை *not swerving*; the neg. Verb. of கோடல் *to swerve*.—சான்றோர்க்கு *to the wise, virtuous*.—அணி *is the ornament*.

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The author of the Siva-Siva Ven'ba gives the following illustration of this verse.

SIVA-SIVA VEN'BA.

ந டுநையுமைசொல்லான
 டுவிநதமாலொருவு
 செவகணாவாளுனிவசிவா
 எய்குரு
 சமஞ்செய்துசீரதூக்குவகோ
 ல்பொலமைநதொருபாற
 கோடாமைசான்றோர்க்கணி
 னன்றகுறடருளா
 முன்னேதானசமனாகினறுபின்றன
 கண்ணிவததபாரததைவனாயறுக்கு

நதுராமபொலவிலகணவகாலமகதொருபகததுக்கோடாமகான
 ருருக்கழகவதெனறவாறு. இதற்குதாரணம் - உபதேசகாண்டத்திற
 பார்வதிபாமேஜிரனஞ்ஞவிவியாடுமிடத்தினடுவுவியாமையாஞ்ஞாய
 னனாததேவிசாபமிடவிடத்தி.

புதுமொழி

கடவுளுடனுமைகழகமெனுமவிவியாட

டயாபொழுதிறகண்ணவிகு

நடுவிகவாதுதுமவெற

றிதோலவிதெரிநஞ்ஞாயெனனநாதனருவி

வடுவுகாயெனதுநாயாதுமறைததுபாபபவு

மைவெருண்டுமவியராயா

விடுதுயெனசமிததிடுஞ்சொற

கேட்டவரகணிவலகோடலவிருமபிடாரோ

STANZA.

Mâl (Vishn'u) for violating justice was transformed to a red-eyed serpent by the Malison of Nangei (Parvati;) O Siva! Siva! it is the beauty of the wise, to remain unbiassed like the beam of the balance, which swerveth not to either side.

COMMENT.

To remain unbiassed like the balance, which being previously duly poised rightly adjusts itself after the weights are placed in the of the wise. The example of this is from the Ubadésa

scales, is the beauty

Cādam, when it is

stated that Nārāyaṇan, for failing in justice, was cursed by the Goddess (Parvati) when she played at dice with Paraméswaren.

ORIGINAL VERSE.

While Umei was playing at dice with the God Siven, Vishnu being bidden by her to say justly who had won or lost, unwilling to declare that Siven was the loser, decided wrongfully in his favor; Umei incensed at this cursed him, saying "become thou a snake of the Mountain": those who have heard this will not be inclined to deviate from impartiality.

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UPADE'SA-CĀNDAM.

சேகரிக்கொருநிஞசதவிநோககினதுவொய

வாகநீர்கொனறுநினமனததினொனருமென
வலித்தாய

பார்க்குமப

புலனிழநதெமபாநதனிநுருவாப

பேரகரு

மூழ்பலகழித்தியெனறுனாததனைபூவை

Thou, who hast seen with thine eyes what has

passed, utterest one thing

by thy mouth and retainest another in thy heart, denying that which thou

sawest ; therefore said the Goddess shalt thou for many a fierce serpent deprived of the Sense of seeing.

ages bear the form of



ILLUSTRATIONS.

Of the following extracts those which are given first are taken from the

first part (அநியல் on the nature of the kingly authority) of the Second

Book of this work (entitled, பொருட்பாலை. On Wealth) Chapters XVII

and XVIII செவசோசைம் The uprightness of the Sceptre, and, கோ நகை கோசைம் The obliquity of the Sceptre, where the Author treats on administrative or corrective justice:

உர தகணனேடாதிதையுந் தியாராடடுத
தோனஞ் சய ஸ்தேமுற

Carefully considering the facts, without yielding to feelings of compassion,
acting with integrity towards all, and deciding according to law; so to act
is to administer justice.

CHAP. XVII.

அநதணர தூறகும த்தகுறகுமர தியாய
தின ந துமனனயன டிகாவ

The Sceptre of a King (i. e. the
administration of justice) was the cause
of the practice of virtue, and of the
observance of the law of the sacred
teachers.

NOTE. அநதணர means Bráhmans
generally, but here the Rishis, or Sages,
through whom the law was revealed.

குடிதழீஇகடுகாடுவாசகமர நிலமனனன்
அடிசுழீஇயிறகுருகு

The whole world embraceth the feet of the Monarch of extended dominion,
who, in administering justice, (lit: in
directing his Sceptre) embraceth all
his subjects.

இயலுபுழிநிகாடுவாசகமனனயனாடமுற
பெயலுமவிவரையுருநதொககு

In the Country of which the sovereign duly administcreth justice (lit. direct-eth his Sceptre to the right place) both the rain falleth in its season and the harvest is abundant.

வேலன நு வென நிதரு

வ துமன்னவன

டுகால் து உவகாடாடுதனின

It is not the lance which giveth victory to a king, but of justice) if it never deviate from right.

but his Sceptre (the sym-

இதை

காகருமவைபகடுமலிராமவண்ண

முறைகாகருமுடடாடுசெயின

A king defendeth the whole world and defendeth the king.

justice, if strictly administered,

—><—

டுகாலையி நடுகாடி யானாடு

வசுதேவ நூததலையகடழ

கவனகிடதனெடுநர

The act of the king in punishing
those guilty of murder resembleth the weeding
of green corn.

CHAP. XVIII.

நாடுநா நூதாழமுரை

செய்யாமன்னவன்

நாடுநா நூதாடுகடும

If a king enquiring day by day administer
his kingdom full to ruin,
not justice, day by day will

கருவருடியுமொருவகி புகுது

வடுகால்கொழிசு

சூழநா நூதெய்யுமார்

The King
will lose both

who inconsiderately neglecteth the
his wealth and his subjects.

administration of justice,

அவ் லெறபட்டாற (ந) தழுதகன ஸ்ரீ ஸ்ரீ
செலவததைததேயகருமட்டை

*The tears of those who suffer from the
which his felicity is worn away.*

injustice of the prince are files by

மன்னாக் கும
ன ஸ்தலசேவகோன மையல்தினதேறல
மன ஸ்தலமன ஸ்தலகோன

*From the uprightness of the Sceptre (from their justice) princes obtain
immortal renown ; if deficient in this respect the glory of princes cannot last.*

இன மையல்தினதேறல
தடை மையல்தினதேறல மன ஸ்தலகோன
தடை மையல்தினதேறல

*It is worse than poverty, to be subject to the
sceptre (sway) of an unjust prince.*

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RA'MA'YAN'AM.

ஒருத்தலிப்பரத்தொருத்தலிப்பவருவினாரி
 யெருத்தினியுந்நிறியவரகருழைநிடைருழைகரு
 வருத்தலிவியவவரமப ஆதிருவிபரமருவும
 அருத்தியுண்டெனகையலிதருவிடவேனடும

சுலமுதறொருமைமயங்கலியினகுபபையும
 பவமுதறகெனியுமபயனுமயதுர
 கலமுதனலியினகருவார
 சுலமுதலி ஆத்தருநதருமநதாபதுர

உருளுநீநய்யுமொனகவொ

கரு

மருவி

வாணியுமவலிவரமுவரகருந

தெருளுநலிநறமுமனசெசமனை

மயும

அருளுநீததபினருவதுண்டாகுமொ

னியசொ

லினனிகையெனனின

விவரயி

நாபனவிழுமியனவெனறியன

நியயுநீநறிகடவானென்ன

அவரையமனநறகதிவுமுண்டாகுகோலொ

சேமவெனகீககிசெசமடுபாறுதுவரித
தாலுயனனதவிவலிதாங்கிய
ஞாலமனனறகுநலவகரநோகிய
காவமலலதுகணமுமுனடாருமோ

Having passed my days here like the centre of a beam whose scales are equally poised with weights and goods, I anxiously desire to be relieved from the grievous afflictions with which humanity is troubled and to attain endless happiness: deign to grant this.

Those who enjoy the advantages of descent from ancient greatness, knowledge of sciences, and various learning, should regard justice, although their prosperity and condition suffer by it; they who have divested themselves of fraud have truly maintained devotion.

He who bears the whirling disk, (Vish'n'u,) he who is distinguished by the forked weapon (Siva,) and the husband of the intelligent Vāni (Brāhmā;) if these three were divested of wisdom, virtue, equity, and mercy, what else would remain to them?

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in

If a prince be courteous in words, liberal in gifts, worthy of esteem, pure all his actions, revered, victorious, and strictly adhere to the path of equity, can he ever be ruined?

Is there any time in which the good expect protection, except when princes, forsaking all that is contrary to right, and as steady as the tongue of a goldweighing balance, support the world?

PAZHA MOZHI.

முறைதெரி

நதுசெவ்வர்களுநல்கூரநதவர்க்கும-

இறைநீரிடாதினமராககட்டு

வண்டு - முறைநீரிநது

நேரொழுக்காருயின் துவாமொரு

பக்க

நீ மராமுகிபபாடுவொழுக்குமாறு

—○○○○—

ஒருமவகையாலுடன்பொருளுநினகட
பக்கத்தொருவருருயன்பற்றபடமுருகு

ம்ககிறப்பினராயி நுநதாயர்க்கு

ம்ககிறப்பக்கடுமாடுவது

The prince who knoweth the law should not swerve therefrom, but should be alike impartial to the rich and the poor; if, swerving from the law, he be not impartial, it is the same as if from one breast flowed water and from the other milk.

In a game at dice by mutual agreement, a bye-stander will interest himself for one of them; although their children are all excellent yet mothers will differ in their affection towards them (i. e. will prefer some to others.)

CHINTAMANI.

வாரமபட்டுழித்தியவுநல்லவாந

நீரககாயநதுழிநல்லவுநதியவாம-

ஒருமவையதெயற்கையனருருவென்

வீரவேடுனடுககண்ணிவிளம்பிளுள

பெரியவின்பத்தினை இவ்வாறு பெறச் செய்கைகளை அருகாவரு
பெரியசெய்கைகளைப்பயத்தையுண்டாக்கி மனவெயுண்டாதவரை

அரிய நான் மகிழ்ந்தான் மனம் நான் மகிழ்ந்தான் -

இருசாரவியலையுந்தெளிந்தான் மனம் இவ்வாறு தெளிந்தான்

*The Damsel, whose long eyes darted glances
keen as the spear of the war-*

*rior, said—"is it not the nature of the world, that, when one is attached to
another all the wrong he doth is accounted right, and when averse, that all
the right he doth is accounted wrong" ?*

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They who believing that both the mighty Indren, enjoying all felicity, and
a little wayward monkey reap advantages proportionate to their respec-
tive dreads, do not commend the one saying, it is difficult for others to equal
him, or slight the other saying it is easy to do so; those of enlightened under-
standing, who thus act justly in both respects, are, also, enlightened by a
knowledge of the Lord.

ARANEERICHARAN.

காயதலுபத்திக்குறிதியாருபெருடகன் -
புலியை நிறுத்தியாருடகன் னுட்காயவதன் கன் -
உறறகுண்டதோனருட்குண்டபத்கன்
குறறமுண்டதோனருட்குண்ட

It belongeth to the wise to consider a thing,

free from anger or partiality ;
 when in anger the real nature of the thing
 perception of it's faults will be lost,
 cannot appear ; when partial, the

SIRUPANJA-MULAM.

படை தவிர்த்தியா வனவனப்பாகுமபெண்ணின்

இடை தனக்கு துணைமவனப்பாகும - நடை
 தனக்குக் கோடாடொழிவனப்புக்கொற்றத்துவெ
 சேவகருகும்

வாடா தவனகிணவனப்பு

An Elephant is the ornament of an army, slenderness of waist the beauty of
 a maiden : manners are adorned by strictly keeping a promise, and so, also,
 is the sceptre ; soldiers are adorned by unshrinking bravery.

BARADAM.

முனருளிலிரளியனகானமுனையனிததவினோசனடுரைமுனிவனமைநதன
 நனடுருகுநனபாதிமிருவருமோரதெரிகைபாறசாரதனடுகளவி
 துனருயகனகுகெனலொருசாரவறயேயுணரகிருகருகடுதாதுமைதனவிற்
 டினருகடுவாரகவிற் பெண்கொழியைக்கண்டிமணமபெயிருடோ

தனிதருளியேயிவரிருவரததமகடுகெனகடுகொழிதோடசாரவானபெச
 மனதடுவனவனோரக அமயிலிறிவுயரகடுதாரதமைவனாரக அமருவடுகெனருள
 புனருளினிபொனருவனாகைபபுனருடக இவ்ரவிபபுருதிதாவகா
 மவிததமதுகலையறிவிருளியெனறிவரவிதனைநனிவதாரூ

தேவியரல்ல நிறுவனத்தொருசேரத்தூட்டியவதனித்தபிரகாரதன்
 மீதருயர்கேவியனவநெயிருயர்கருமுள்ளபடியுன். நம்புநாணென்
 டூர்கமுடைமுன்மகதுமணி. ரொசெனதும்மாருப்பட்டுயுவன்பாடுநயதி
 வகேதருவநதபடியுணர்வித்தேகற்றுவெலாமையிலகசுசொன்னா.

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தனதுதிருமகனென நாமபிறமுனிவனரிததமகனருனெயென நு
 மனதுதனிவிரண்டறியானிவரகல்வித்தலித. தனாககமாட்டாருபிப
 புனிதமுனிககாசிபனறனபேனனடிபோயத்தொழுந்நதபதநவாதமிந
 வனிதைவெயறகுரைத்தியென மனமதுகிசசுருதியெலாமவநகேனசொ
 லவன

அறமுணராதுரைபரினுமற்றநிறதுமொருவறகாகவறநதபோழ்தும
 பிறிவருமாயாமவருடமபெருமபாசபிணியி டூட்டெபெரிதுமாழி
 முதுருதரகமிழவொனமுறையிடுநானமனறகவினு மொழியநாதநேன
 பிறொருவரிடத்தனாதிபோயெனருனிவரமினடுபெயநதூரபுகார
 மறையாலககூலியாதிமறிவரலுமிருடையுமவடித்தததூககி
 முறையாகசுதனுவெனுமுனிமகநெயநிவினுக்குமுதல்புன்னருன
 பேரையானம்ககவனநதபொறகொடியையககபிடித்ததுபுணரநதான
 வரஞர்

இதையாசியமரொலாமிரனியனறனமகனபோலவாரிலகியெனருர.

In ancient time Virósanen born of the son of Iran'iyen (named Bragalá-
 den), being united in friendship with the son of a sage, the two studied to-
 gether under one teacher and completely acquired all the sciences; afterwards
 beholding in a certain city a young damsel, they both sought her in Marriage.

Each of them addressed the damsel seperately for the purpose of winning
 her to his arms; considering this in her mind she said, I will marry which
 ever of you is the more learned Thus not being able to cross the sea of her
 love, who resembled the loory of the grove, nor to endure the violence of their
 passion, they disputed together bitterly, each claiming pre-eminence in
 knowledge.

At length the son of the sage, confident in success, and Virósanen agreed to appeal to Bragaláden the father of the latter, in whom the whole circle of science was incarnated in a material body, and who was profoundly versed in expositions; accordingly they repaired to his presence, informed him of the dispute which had arisen between them and intreated him to examine them in all they had learned.

He in his own mind made no difference between the prince his son and the son of the sage, but as he was not able to determine which excelled in knowledge, he repaired to the golden feet of the holy sage Cásipen and, having reverentially addressed him, requested him to decide to which of the youths the maiden should belong; but the mind of the sage, powerful in all religious knowledge being, also, confused on this point he said;

“ It is declared in the four Védas that they who decide, without clearly understanding the case, or, understanding it with partiality, their bodies

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being entangled in the bonds of punishment for a thousand successive years,

shall sink with distracted minds into an excruciating hell; I can say nothing,

therefore, to this dispute. Depart and make it known to others.” Accord-

ingly they repaired to their own country.

Having filtered their minds through the Vedas, the sciences and general knowledge, and weighed their several attainments Bragaláden declared, according to right, that Sudenu, the son of the sage, excelled and he,

being by his forbearance declared the superior, obtained the golden vine of his desires in marriage. The king of Heaven and all the Gods proclaimed that for equity the equal of the son of Iraníyen did not exist.

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CHAP. XIII.

அடக்கம்

On

Self-control.

The title of this Chapter is derived from அடக்கம் *to recede neu.* (whence அடக்கம் *to cause to recede, subdue*), and signifies lit. therefore, *subjection, restraint.*



I.

உ/ ட க க ம ம ர னு ந ய க கு ம
 அ ட ங க ர ம ய ர ி னு ந ய த து வ ி டு ம

(சு)

To intercourse with gods

Forbearance leads;

but passion unrestrained

It's victims, plunged in
 utter darkness, leaves.

“ To intercourse with gods forbearance leads’

—Forbearance or self-control, the subject of
 this Chapter, is defined by the

Commentator—the being possessed of control
 over the body, the speech, and the will so as to
 prevent

those straying into the path of vice, அடக்கமுடையவன் &c. and the opposite to it consequently is the want of such control, proceeding either from imbecility, or natural weakness of disposition, or from intemperance, or the ascendancy of any of the passions over reason. Self control in fact is only a form of that wise self-love, which may be considered as the origin of all good habits, as benevolence or the love of others may be of all active virtues; it is near akin to patience and prudence, which differ from it chiefly in being employed on extraneous objects. On the former the Author treats in this desire of his work, but Prudence ranks among the regal virtues and is placed therefore, in the First Part of the Second Book under the title அறிவு literally signifying knowledge; in Tamil the more frequent acceptations of the words அறிவு the learned and அறிவற்ற the ignorant, are the virtuous and the vicious. With regard to others, self control is in it's ordinary operation a passive virtue; but not less conducive, therefore, than the more active virtues and duties to the happiness of human life. For without that mutual forbearance, due

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from each to all, society could not exist; perpetual brawls, in spite of law or power, would make this world a fit residence for demons only, and anticipate the threat of future punishment denounced in this couplet against those, who, by allowing the violent passions to obtain the mastery over them, vitiate their nature and prepare themselves for the perpetration of every crime.

In the Chapters which precede this, the Author treats on the virtues and duties of domestic life which affect others; and in those that succeed, with a few exceptions, on the habits, good and bad, which, however beneficial or hurtful to others, more immediately affect the individual subject to them, and which may all be considered as proceeding from Self-control or the opposite. It is remarkable that in this arrangement Tiruvalluvar coincides exactly with that adopted by Aristotle in his *Ethics to Nicomachus*, though in other respects, both in general theory and in the distribution of their subject, they differ considerably; the Indian assigning affection or benevolence as the efficient cause of all good, and the Grecian by placing that modification of it which he calls friendship at the conclusion of his work, seeming rather to consider it as the final cause of virtue.

அடக்கம் *forbearance*.—அமரர் *the gods*; this is a Sanscrit term from the root *√ die* with the privative *சு* prefixed and corresponds these with the greek *Abavato: the immortals*.—உள் *among*.—உயக்கும் *will conduct*: the 3rd pers. neu. sing. of உயச்சல் syn. with செலுத்தல் *to cause to arrive at*.—அடங்காமை *want of forbearance*: the neg. verb. from அடங்கல் *to be restrained*. ஆர் *full, that which fills, dense*; the root of ஆர்தல் *to fill*, used participially.—ஒருள் *darkness*.—உயத்து *conducting to*.—விடும. *will leave*.

II.

எல்லாரககுநனரு

மபணிதல்வருளருளு

செலவரககேசெலவநதகைத

து (ரு)

Though self-control be
excellent in all

It most befits the envied
state of those

That fortune smiles upon.

எல்லாருக்கு to all.— நன்று good.— ஆம் will be the contr. 3rd 1. pers. neu. fu. of ஆதல்.— பணிதல் forbearance; this word primarily signifies

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reverence, but like other words of this meaning, secondarily obedience submission; Parimèl-azhager renders it here பெருமீ தமீன றிய உகவ to refrain from thinking greatly of oneself.—அவருளும் and among them: உள் here forms the loc. c. with அவர் to which the conj. உம் is added.—செவ்வகடுக to the happy especially.—செவ்வம் to the happiness.—தகைதது it belongs. The two last terms ought to form a compound, செவ்வததகைதது, the final nasal of the first being retained, according to the Commentator, for the sake of the sound only; செவ்வகடுகசெவ்வததகைதது may be rendered *belonging to happiness it especially befits the happy*.

III.

ய

காவாராய் னுநாகாகககாவாககாற
சோகாபபரசோலல் முககுபபபட்டு
(௭)

தீயினால் *by fire*.—சுட்ட *burned*; from சுடுதல் *to burn* act. *set fire to*.—புண *of a wound*.—உள் *the interior*.—ஆறும *will heal*; the 3rd pers. neu. fu. from ஆறுதல் *to be cooled, appeased*.—ஆறுஅ, made emphatic by ஸ, *never will be healed*.—நாவினால் *by the tongue*.—சுட்ட *burned*.—உள் *the wound*.—In the initial and antipenult term the final ஸ is converted, according to rule, to ற before ச.



ILLUSTRATIONS.

INNA'NA'RPADU.

அடக்கமுடையவனிடீர்மையினால்
 சூடக்கள் எல்லாதவனற்றசெருகவினால்
 அடைக்கலமெனவுதலின் ஞாபகினால்
 அடக்கமுடையவனாரைச் சால்

As boldness becometh not him who professeth forbearance, as boasting becometh not him whose courage hath not been tried, as the appropriation of a deposit is unbecoming, even so are the words of those who forbear not to those who forbear.

PALILA-MOZHIL.

கற்றறிவாகண்டதடக்கமடங்காதார
 ஞாபகசாநதந்தமடையபுகழநனூபபார-

ஆறகலருவ் யணிமவெமவநாட
கிவநருடநீரதருமபலில

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பொல்லாதுசொ
லிமறைநதொமுருமபேதைதன
சொல்லாடுதனவனததுயரப்படுககு -
நல்லாய

மணவினமுழுவிமறைநதுகிடககு
துணவநதனவாயாறகெடும



தமொயுநத
மமைப்புகழ்நதுரைககுமபொழிதில்
அநாராததவையகறறகேலவேண்டும

அமைபாரும் வெறபவணி யாரோதமமைத
தம வெ னுயர் காணனாககலம



கோவாதசொல இயகுணனி லொமாககக
நாவாயடககலரிதாரு - நாவாய
ககிகளபொற நூங்குங்கடறசேரப்பவாங்கி
வவிதேதாடகிடுவாரோவில



பெருமவலநாட பிந்தாறியலாகா
அருமநையையான நுரோகபபரருமநைய
நெருசிறிநியாரகருவாததலபவையினடு
பருசுவைததேகிவில
உற



அடவியை பட்டணவந இலியுங்காததுத
தொடங்கியமுனறினா மாணமணடுடகட
பாழியக
செலிமவாயகடுகமருசி நுகாவலிசு
சயதாரோ

கோவலிமேற்கோட்டுவைததார



உடைப்பெருருசெலியததுயரநதபெருமை
அடகதம் இனமந்தருசி - நடககையின

ஒளவியன ல் லான மேலிவை ததலஞ் றவின்னைக
கொள்ளிகொடுத்ததுவிடல்

என்னகதுறை - படாச செல்வமுயிற் பிறப்பு
மனைநுடையயுடைமையு - மன்னரால்
இன்னொன்
லவேனடாவிமமைககுமுமமைககுந
தமமையுடைமைதவி


செம்பாநசுசெல்வஞ்செறுநனையட்டவா
தமமேரபுகழ்பிறப்பாராட்டத்த - பிறநாம
வீரஞ்சொல்லாமையே - புகழ்ப்பிணை
சொட்பொய்யாதவாறு


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Forbearance is known only to the wise. The unforbearing praise them-
selves even unwittingly ; O King of the country whose mountains are ornament-
ed by clear water gushing from the rocks ! the
ject to agitation.


water in a full pot is not sub-

Fools, accustomed to speak evil of others when concealed, bring themselves
into trouble by their unguarded discourse ; thus O Damsel, a frog-fish
though hidden in the sand, betrays itself to destruction by its voice.



When people are praised by those
intimately connected with them they should at
once reject the flattery, O King of the
hills covered by the bamboo!
People do not adorn themselves with ornaments
unsuited to their rank.
though their own property of


Worthless people, who have addicted themselves to evil speaking are inca-
pable of restraining their tongues; O King of the Sea where ships roll like
those intoxicated by palm-wine! there is none who can carry the wind on
his shoulder.


O King of the great Mountains! the wise
keep sacred those secrets which ought not to be
known by others; to impart them to the
low-minded is like placing cotton on the top of
palm, whence it disperses itself abroad.



They who restraining themselves keep in subjection their five senses in
three respects (namely thought, word, and act), and acquire in this transito-

ry life a spiritual guide to the life after this, are
upon the mountain Colli.
like those that fix their spade




To bestow supreme power and great riches
on one, who keeps not his will
in subjection, and who lives not a good
brand in the hand of a monkey.

and pure life, is like placing a fire



Although one be born in an illustrious family,
possess inexhaustible wealth
and be the favorite of the princes, yet he should
not inordinately desire to
be distinguished by Kings, for self subjection is
world and for the world to come.
the chief virtue both for this



Those who having conquered haughty
enemies yet do not taunt their own
prowess in order that others
may praise them, are like such as though so in-
toxicated as to be falling, yet tie not up
(valuables) so that they shall drop out.

NA'LADI-NA'NU'RU.

கற்ற

நித்தநாவிரா சொல்லாதஞ்சொர்வஞ்சி

மறகற்று

ராவாப்பகாவா பலையின் மேல

வற

நியயோவிகலகல்குஞ்ஞான நும

பச்சொலிகலெலையொதி



இடமபடமெயஞ்ஞானவகற

பினுமென நும

அட

வகாதான நுமடககாரத்தவகணனா

யுபபொடுநெய்பாறயிரகாயம

பெயதடி அது

கைப்பருபபேசகனாயினகாய



பிறாமன்ற பினகட செவிடாயத்திறன் நிக
 தேதிய
 அந்நகடகுருடாயத்திய
 புறங்கூற நினை
 மூங்கையாயநிறபாணெய்யாதும
 அறங்கூறவேசாடாவவறகு

சககாசசெவமபெறி தூமவிழுமியோ
 ரெககாதுஞ் சீசாவலாங்குதிசெசா-கெகாது
 முடிநிழைமறகாணிமிருவதேறநிழைதனவன
 யிநதி. குடுவனாணிவிடும

Those whose tongues are adorned by learning and knowledge (the wise) fear the disgrace of evil-speaking; the unwise indulge therein: thus on the Palm-tree the dry leaves maintain a perpetual rustling, while the green leaves make no noise.

Although deeply instructed in the knowledge of truth, those who have not accustomed themselves to restraint can never be restrained, O large-eyed beauty! thus, though the wild-pumpkin be dressed with salt, clarified butter, milk, tire and various condiment, its natural bitterness will never be removed.

If one be deaf to the secrets of others, blind to the wife of his neighbour, though well acquainted with her excellencies, and dumb in calumniating others, in him it is not necessary to inculcate virtue.

The worthy, although they have attained to wealth and dominion, indulge not in humbly language, but if the mean have acquired the wealth of one Cūni (1-80th part) added to one mundiri (1-320th) they will regard themselves as Indren the king of heaven.

(302)

ARĀNARI-CHA'RAM.

தனவண் ததாடு
 னஞ்சவகரியாகத்தான டவகிற
 பினவண் ததாடு
 னெய்தாபபயனி லெரு - தன வகை
 குடிசெடுகுருநெருசி
 றகுருதறேவலசெய்யிற
 பிடிபடுகபபபடகனிது
 னினவையறபபெறுகிறகி
 ஸ்லன்னலெருசெ
 பினவையானபாபபபெறுகிற
 பிலினவண்
 யறபபெறுகிறபெனெவ
 பெறநெனமறநீனடு
 துறககநிதபபடுதாரதார



இந்தியக்குஞ்சர ததை நூனவி குணகரீற

முற

சுந்தரையாய் டே தார தூண
சோததுபபந திபபர

இ
மமைப்புகழ்மினிச செலக திபபய னுந
தமமை த்தவலிபபடுத துவார

பக்கற டேருமயா

மென னுதறபுக: மவேண்டா

அவர்கிறொராயி றனதகநகருடையுயகாகரு
விக்கற ருரண னு முளவிராம பல்கற ருரக

கச்சாநதியன னதோர : சால்

உளஞ் டிருந துந தமபு

எனம றபபெற ருறோற

களவாவி டுசொவியாங்கா டுளார

கா டுடுஞ்ரும

உளம றபபெருகலநாரோநா டுளரு
நடைநடுகு குளார

If one submit himself to the conscience in his own breast there is no benefit that he may not obtain; but if he follow the dictates of his ruinous will, he resembles a male elephant subjected to the female.

O my heart! I can by no means keep thee under restraint, and if I cannot restrain thee what else can I restrain? could I effectually restrain thee I should possess the key that openeth heaven.

Those, who bind the elephant of the senses, with the cord of the pillar of the will, obtain for themselves the reward of fame wisdom, to
in this life

and of happiness hereafter.

NOTE. Vira-māmuni has appropriated the thought expressed the first verse of the extract from the Témbevani at Page 64. in this verse. See

Pride not thyself for having acquired various knowledge, the hand umbrella will shelter thee from the spreading beams of the sun, and among the unearned a word may prevail which will become an axle-tree to the learned.

(303)

They who, although residing in the midst of a city, keep their minds under subjection, really dwell in the wilderness, the groves of which distil honey; and those whose minds are not under subjection, although residing in the wilderness, are as if they had returned to the inhabited country and dwell in the midst of a city.

VALEIFA'PADI.

ஆகதப்படுககுமருந்தவிரவாய

படுபவிகும

பொகதப்படுககுமபுவிநகரத்தயுபபிகுதவ
காகதப்படுவனவிரகுரியமைந்தது

வெள்ளைநீர் பூவாழை

As the tongue is destructive of prosperity, and often sheweth its owner in fetters; sendeth him into exile, or even plungeth him into hell, a more careful restraint should be placed on it than even on the five senses.

* NA'LADI-NA'NU'EV.

அறிவதறிததடங்கியஞ்சுவதஞ்சி
உறுவதுருவப்பசடுவதுபெறுவதஞ்சி

இன்புறதுவாழ்வியல்புடையாடு
நஞ்சுநான்புற

துன்புறதுவாழ்வியல்பு



இன்ப

பயநதானி நிவுதவியறினும்

இன்பத்தின்பக்கமிருந்தைக்க-இன்பம்
ஒழியாமெருண்டாவிடுமாங்கருவிநாட
பழியாகவாழைதவன்

தானகெழுநுநதககாரகேடெனனந

கதனனுடமபின

உனனகெழுநுமுனனாகைததுனனநக
வையகமலலாமபெறினுமுனாபநக
பொயயோடிடைமிடைநதரசால்

வானகவிநத

Knowing what ought to be known and submitting thereto; fearing what ought to be feared; performing every duty so as to satisfy the world; and living in the enjoyment of pleasure according to their means; they who are thus disposed never experience the evils of life.

Flee from pleasure when thou canst enjoy it, if disgrace attend it; Lord of the high country abundant in waters! though pleasure only constantly regarded it is preferable to enjoy it in a harmless way.

O
be

நனவீர ம்சாரிந துயளாததநுற

- நனவீர

வியவாமையன தேவியபபாவினப

நயவாமையன தேவியப

பிறாறபெருஞகடடுவணடுவானயாணடு

மறவாடுமடுநாறபதொன நுணடு - பிறாபிறா

சீரொல்லாந தூற நிகழியுமபுற

மகாதது

யாரயாரகருநதாடிசரி சொல்ல

Literature and riches might really be deemed two species of wealth, if the possessors of them bowed their heads with humility, like the poor when they stand begging alms before them.

Men eminent in knowledge when in company with the ignorant and per-

ceiving their presumption, will behave themselves with humility. Is it not, thus, in the scales, the heavier goes down, while the lighter rises more and more

The good deeds of good men, who carefully avoid what is forbidden and perform what is prescribed, become evil, when they extol themselves, boasting that having conquered their natural enemies, the five senses, they have unwaveringly persisted in virtuous conduct.